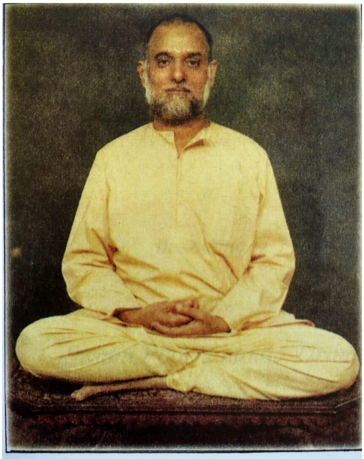
VEDANTIC ARTICLES

BRAHMA VIDYA

POORNAANANDA THIRTHA
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BRAHMA VIDYA

What should we talk about, except meditation? But, it is necessary to talk about meditation now. You have been doing it right now for the past forty five minutes. It is better to meditate than to talk about it. After deep absorption in meditation, one does not feel like talking and doing anything for some time, because the mind goes after the joy one had in meditation. The feeling to talk also goes away. Despite this, I will talk for fifteen minutes.

Most people just confuse the three terms- concentration meditation and contemplation. They are not able to understand the difference between them. The vedantic technique of self realisation is called contemplation or Nidhidhyaasana. It is better termed as Samadhi Abhyaasa. Meditation is refereed in out texts as Upaasana or Dhyana.

Concentration meditation and contemplation

Concentration is the doing of pooja to a particular God in the prescribed manner and the performance of the various karma kaanda rituals. In concentration, God is represented by a symbol, idol or a picture and by the various movements of the body, pooja is done. Here the mind is drawn out in the various physical and mental motions that one has to invariably make in such an act of worship. This God is symbolised and is conditioned by the

actions of the body mind and buddhi. All the rituals prescribed in the karma kaanda come under this head. This is the most ordinary type of worship or Saadhana.

Even in pooja vidhi there is a better type. Here you go to the pooja room, sit before the idol or figure and instead of engaging yourself in various activities, just look at the figure or idol. The movements of the hand and feet have no place here. All these bits of action are stopped and pooja is just confined to the one act of looking at the picture. Here too the infinite Sarveshwara is symbolised. He is taken to be external to the devotee, here Brahman is made concrete and the mind is still; drawn on the mental vibrations or vrittis. But this is better than the former.

Among the various puja's, the best type is not to look at any picture or make any type of movements, but, just imagine the form of God. It must be a pure mental act. Here also God is externalised or represented by a symbol. That symbol is imagined in the mind, that is all, when you close your eyes and try to fix in the mind, the form of God. Here it is called concentration within the mind. Most of the external action is dropped off here and the mind imagines alone. Though this is the best type of worship, even here God is conceived as being conditioned. Brahman is taken to have a roopa form and as such this is not the real and right sadhana. This also falls under concentration only.

DHYAANA OR MEDITATION

The next level of saadhana is to step into Dhyaana. Here one leaves the form but takes to a name. The form is given up and a particular sound is caught in the mind. One concentrates on the sound or dhwani of a particular mantra.

Dhwaneranrgatam jyotihi jyoterantargatam manaha Tanmanopi layam yaati tafvisnoh paraman padam

Our sages have clarified that the following meditations in succession are subtler and subtler. Starting with Roopa it goes to Sound(dhwani), then to light, then to the origin of the mind and finally to the dissolution of the mind itself. This dissolution of mind is the principle of Adhyatma Sadhana.

Shorter the Manta,the better it is

All type of mantra japa comes under the dhwani or sound meditation. Mantras are many in number and are many varieties. If one goes through the tantra texts, thousands of mantras are there. Gayatri is a powerful Vedic Mantra among all the mantras.

One has to take a short mantra in order to be able to recite correctly. Do not take a long mantra like ‘om namo bhagavate vaasudevaaya” and the like.

The best and shortest mantra is the pranava mantra AUM.

Methods of mantra japa

In the repetition of Mantra there are two methods that are followed. To repeat or mutter the same by movements of the lips making it audible, is the lower method. The highest method of japa is not to repeat the Mantra audible at all. You will have to chant it slowly normally without even opening of your lips and moving your tongue. So, the shortest mantra and the silent repetition of it, form the highest method of Japa. But, even this is not the highest method of Saadhana. Even this cannot compare with Jnaana Nishta.

AUM- A SYMBOL OF BRAHMAN

What are the reasons for saying so. Even in such normal chanting one does not have the right concept as to what the 'Brahman' is. Here the Brahman is brought down to the level of Omkaara. Aum itself is mistaken to be Brahman which is then symbolised or thought to be encompassed in this Mantra. Actually one should think of the mantra and direct the mind to the state of the Brahman indicated by it and not drag Brahman to the level of the mantra. We shall know this by an example.
You are let us say, you are walking in the street. You see a sign post at the crossing showing the direction to a particular town. You never mistake the

post to be the town itself. It only indicates the direction to reach it. Instead of hugging to the post, you have to walk-in the direction shown by the post to reach the town.

Similarly, you have to know and study Omkaara as a guide to know more about Atman. One has to transcend the Omkaara and reach the Atman as indicated by it.

Mistaking prateeka or symbol as brahma

When you do pooja, we take the idle to be God. This attitude is not correct. By keeping it as a representation of God, you have to move the mind up and try to remember the all pervasive Brahman beyond time and space. We make the mistake of thinking that the transcendental Brahman has (that sarveshwara beyond all limitations of space and time) has come to us as the idol. This attitude of making the prateeka as Brahman is wrong. Similarly, to think AUM itself as Brahman and that nothing else need to be known, is also wrong.

UNDERSTANING OF AUM

Many theoretical Vedantins and sanyasis are caught up in such a dilemma and for years together they spend time in the repetition of AUM and never attain Jnaana as they stick to the mantra and do not visualise the truth indicated by it.

So, Omkara when repeated silently in the mind becomes the highest Dhyaana. This can be converted into nidhidhyaasna by later vedantic

understanding of the meaning and the purport of the “AUM

What does OM mean?

Let us now analyse the meaning of AUM. It represents the three states of our existence- Jagrat, Swapna and sushupti. We recognise the external world only in any one of the three states. Mind acts only in and through these states. The world is there as long as the mind is there. Mind is there as long as these three states are there. So, the individual or the world means, in essence, the three states. So, AUM represents these three states that characterise the Jiva. It is known to all the students of Vedanta that the Atman is beyond the three states. And that Antahkarana is the inner equipment. So, Aum not only represents the jaagrat swapna sushupti, but also indicates the basic principle, the Pure consciousness upon which all these states come and go, just as waves are formed on the surface of the ocean. Waves are nothing but the essence of the ocean. Waves rise up, stay, and subside in the ocean. The ocean is never affected by the presence or the absence of the waves. It remains ever the same. But, the waves cannot exist without the ocean. Such is the relation between the three states (waves) and the Atman(ocean).

The meaning and purpose of AUM

Now, the basis of all our experiences, inner and outer, Jagrat, swapna and sushupti, there is the pure consciousness called the ATMAN. How to locate it is the problem. <u>That must be in deed the first effort of any Saadhaka.</u> We have to go to the substratum of the universe, that is of the mind. To this effect, our ancestors searched the outer world but could not get to the substratum. When they turned within, and retreated into the inner chambers of their consciousness, they found the substratum the Atman. For teaching others the introversion or reseeding within, they discovered this beautiful Mantra AUM. Now let us study the contents and the idea of AUM.

Any experience in the universe, anything that is seen or felt, can be communicated through phonetic sounds. Take for example the Sanskrit words ka kha ga gha,. they come from the throat. Ta tha da dha Na, originate from the tip of the tongue. Pa pha ba bha ma are produces by the lips. So all sorts of possible combinations are represented in the Sanskrit alphabet in the arrangement of letters. All these sounds can be contained within the range of these three sounds ‘A’ (one having the origin in the throat,) ‘U’ (that which originates in the middle of the mouth) and ‘M’ (that which is produced by the lips). Without these three sounds, no word can be produced or pronounced. These three actually represent the range of all possible sounds and languages. These also

represent the beginning, middle and the end of all phonetic sounds

Now, our Rishis united these sounds together and coined the word as AUM and produced the mantra which is named as PRANAVA Thus AUM represents the entire range of verbal sounds. It also represents the three states of consciousness, jaagrat swpna and sushupti. As already mentioned, the ocean is not just the waves alone. It is something more and beyond the waves. Similarly Atman is not just the three states or sounds, but something more and beyond. This fact is indicated by the ATI MAATRA, the elongation of the sound of AUM (the humming sound at the opening and the closing of the lips}. This elongated AUM represents the pure consciousness or Turiya.

So, you must have the correct understanding of the meaning and the purpose of AUM. With this knowledge, when you mentally chant AUM AUM AUM you have to feel that the three states of consciousness jaagrat swapna sushupti merge in this pure consciousness as the parts of Pranava merge in the ati maatra. This is like the waves merging in the ocean. This merger is not to be imagined but actualised. Cultivating this bhaawa every time you chant AUM AUM AUM, the process becomes contemplation or nidhidhyaasa and the mind goes back to its source that is the pure consciousness or Atman. This is neither concentration nor meditation. This bhaawa converts the omkaara dhyaana into vedantic contemplation. Without the bhaawa, if emphasis is

only made on the sound aspect, it is just meditation and not contemplation.

Such is the technique of vedantic saadhana. Many sanyaasins, for years, carry on meditation on AUM. They emphesise on the sound aspect as they do it as upaasna or saadhana. Therefore we, should not emphasise on the sound aspect, cultivate the bhaava and feel the AUM, thus one has to go through the sound to the bhaava and thus to the pure consciousness and steady the mind there. Let the mind dissolve there. This is nidhidhyaasana. All the three syllables merge in the Atimaatra. Let the three states of consciousness merge and dissolve into the silence and thus felicitating the Atman to unfold there. Please understand that simply remaining in the proposed passive silence is true nidhidhyaasana.

There is yet another technique discovered by our rishis. To know this technique you have to understand the nature and functions of the EGO. I shall explain now, how to trace out the ego and know its functions.

You sit down and mentally chant AUM. In other wards have the bhaava that the pure consciousness represented by the atimaatra is the substratum on which there states come and go. But, at the same time, you mind will drift away in the form of other vrittis that develop in the mana budhi and chitta. These vrittis come and go and follow each other in quick succession. But behind them there is the ocean of thoughts remaining

unchanged (as long as the vrittis last) and that is the ego or ahamkaara

"I" AND THE MIND

The universe or anything objective to us is known only through the sense organs. The sensations of impressions are gathered by the manas and the manas is nothing but a collection of thoughts notions or ideas, in other wards vrittis. Now, all these thoughts come upon that innate “I”. that is to say, they have ego as the substratum. So, the ‘I’ (ego) expanded becomes the universe. Everything that we experience in the world or subjective in the mind is the expression of the I(ego). Only in shushupti, this ‘I’ (ego) remains dormant. If in a dream, you fly an aeroplane, that plane is the creation of your mind, in short the expression of the projection of that ‘I’.

The deluding expression of the ego.

Now, the ahankaara or the “I” also comes upon the pure consciousness as a ripple, just as waves come upon the ocean. The ego ripple remains stable and not changing, serving as the background for the thought ripples to come and go. This ego again has a curious capacity. When it starts up as a ripple from the pure consciousness, it has the

power to cloud the substratum itself. This feature of the Ego is called AVARANA, the capacity to veil or to mask the substratum. It has also the capacity to express itself as something apart from the consciousness. This feature or power is known as VIKSHEPA. On account of this, we recognise the outer expression of the ego and are not able to see the substratum called ATMAN. When the waves are formed on the ocean, they have the capacity to veil the depth of the ocean itself. Many children look at the waves and not at the ocean. They think that the waves are the reality and not the ocean and forget to imagine the ocean or its depth. Similarly the ego and its progeny, cloud the Atman.

The subtle buddhi can find it.

This unique fact of our consciousness should be very carefully observed and understood. Who can understand this? The ego itself can understand this truth through the subtle buddhi. Is not buddhi, an expression of ego? Ego, analyses things and arrives at convictions with the help of buddhi. Our buddhi has two functions, one which analyses the facts and problems of the external nature and the other, subtle one which ponders subjectively and discovers the hidden facts of our consciousness.

Vritti jnaana essential for contemplation.

Understand clearly that the three states of consciousness, the Jaagrat swapna and sushupti are not all absolute reality. The supreme entity that

serves as their substratum is the Atman. This is the source of all vrittis, thought ripples –the primary vritti coming upon it as the ego. You must have this vrittijnaana(knowledge of the nature of the vrittis) before you sit and contemplate. Only then, you can maintain the bhaava. Remember always that the Atman and "I are the same. So, 'I' am the Atman.

How to keep this bhaava continuously during meditation? Our rishis have invented some glorious mantras very short but deep in meaning.

One such is "soham" By this mantra, we mean that the infinite consciousness is within me as the Aham-vritti. This is called the all pervading reality or Satchidaananda as my true being. Here, the individual ought to affirm that "I am the Atman, the pure consciousness"

Probing and tracing the root of "I"

So, among all Sadhanas, the best is to trace out the origin of 'I' and then remember it constantly.. Theoretically we know that 'I' has its root in Atman. But how exactly to realise it? Moreover, before taking up this contemplation, a doubt may arise in us. If the Atman or pure conscious ness is unknown to us, there is no use repeating 'soham" when saha or He, is not known what is the use of saha aham then, if atma is a known principle, then what id the use of repeating the mantra. When I know that I am a human being, what is the use of saying again and again manushyoham?

Well, there is an answer to such a question. To say that either Atman is known or unknown is wrong. It remains always within us as the very basis of our existence, experience and knowledge. It may not be known through the senses, just as an external object is experienced by us. It is beyond the realm of the senses, but can be grasped by the subtle Buddhi, the sharpening intellect. So, we can locate it vaguely within us and then directly jump on to it or merge in it.

The next question is, how to locate the ATMAN. Life contains three states of consciousness-jaagrat swapna and sushupti. In sushupti there is no sense experience. The ego remains quite latent. In swapna, we have the knowledge of the subjective experience and these are nothing but the projections of the mind. In Jagrat, we have the knowledge of the external world objective to us. This knowledge is had through the senses. Our sages first analysed the external world, made an objective search outside them for knowing the reality. When they failed, they sat down, kept quiet and conducted the enquiry within. They retreated to the inner recesses of their own consciousness. Then only, they were able to locate the Saakshi, the witness who sees all the transformations that take place through the three stages of jagrat swapna and sushupti and also serves as the background and the sources of all the vrittis. Now how to demonstrate to a saadhaka that there is a sakshi within that witnesses all theses and remained

changeless? I shall repeat it since it is a very subtle matter and very important.

The antahkarana, the inner conscious mechanism, consists of manas buddhi chitta and ahankaara. In swapna we cannot do any saadhana. So let us confine ourselves to Jaagrat alone. During our wakeful experience, various thoughts or vrittis are rising up in the Antahkarana. These vrittis rise up on the manas buddhi and chitta. There are three types of vrittis. The sense organs gather the impressions of the objective world and the manas takes them up in the form of various ideas and notions.

Without the mind, the senses cannot function and the mind can work only with the help of the sense organs. Manas can be roughly compared to a sensitive camera that gets the impressions or the images on its plate through the lens. Indriyaas collect impression and the manas keeps them within as ideas and notions. We can define mans as only a collector of the ideas and thoughts (sankalpaas). Then the manas hands over all these ideas and thoughts to the Buddhi. Buddhi summarily rejects most of them and analyses, relates correlates and thus churns the knowledge or wisdom out of these umpteen notions. Only a minute part of the idea of this knowledge only is kept and retained by the Buddhi. Let us say, you are reading a book. The eye reads every word, the mind gathers all the impressions as ideas. But after reading the book you can retain only a fraction of the idea you had while reading. Similarly, by

listening to this talk you are able to hear a lot of ideas expressed, but you gather and keep only a handful of them. That selection and rejection is done by the Buddhi.
Now, there is a very important point. When the antahkarana is functioning, at a particular instance it has either the manovritti or buddhi vritti. When you are reading a book manovritti is produced. But you come across a point that kindles your enquiry. You then start thinking as to what the author is saying whether he is correct or not. Similarly when you are listening to my talk, you start thinking what is master saying, whether it is correct or not. That reflective analysis is done by the Buddhi. What all I am speaking is not making an impression on your mind when buddhi operates. At this point mano vritti has taken a back seat. So, at one particular moment only one vritti operates. Thus, the buddhi is that part of anthahkarana which takes the necessary ideas and notions from the mind and works upon its contents and converts them into knowledge. Intelligence is a feature of the buddhi. It also orders the manas.

The next subtle aspect is your antahkarana in chitta.

There are people who are very intelligent and learn everything easily, but they have no memory. As quickly as they learn, they forget too. This is because of their chitta not developing to the buddhi level. Chitta is the remembering and forgetting part

of the antahkarana. Now, contemplation has to be done in the chitta, the most subtle part of the antahkarana.

Remember the Sakshi by the chitta

Nidhidhyaasana is thus contemplation by the chitta. When you repeat or mentally chant Soham or aum, you should remember the saakshi. Soham means, ‘the all pervading consciousness is within me or is ’I’. The meaning of the mantra should not be repeated in any language. When you mentally say ’soham’, you must be able to constantly remember the saakshi. That is all.
When you sit and meditate, if the mantra japa becomes mechanical, understand that the meditation is taking place by the manas. When you have some stress or strain in the mind and you feel life getting up and go away, think that the meditation is going on by the buddhi. When you don’t feel like getting up and the meditation is going on smoothly, effortlessly, undertsnad that the repetition is then done by the chitta. Your mind will be very calm and serene. This is the real contemplation.

The process of remembering the sakshi

Now, I shall tell you how to remember the saakshi in contemplation. Let us understand what saakshi is. One must locate it first and I shall explain how to get to the saakshi. Let us say, you are sitting down and contemplating ‘soham’ ‘soham’ soham’

continuously. It is being done in the innermost of part of your consciousness in a peaceful manner. Suddenly, the contemplation turns into buddhi vritti, and a bit of stress will be felt by you during the japa (antahkarana can have only one type of vritti at a time as already discussed). When the buddhi vritti takes over, chitta vrittis drop-off and takes a back seat. The repetition of the mantra becomes mechanical without your knowledge and various other thoughts start forming and come to the surface. Mind starts straying and these thoughts will be rising in the antahkarana with the result 'soham' chant disappears. Many thoughts which bother you, in the normal activity rises up and mind drifts away into oblivion.

Suddenly at that point of time, a very curious thing happens. Some conscious factor within you flashes up from somewhere and you start witnessing of the straying of the mind. This discovery remains for a fraction of a second or so. It suddenly becomes aware that you have dropped the japa 'soham'.

Discovering the self or the sakshi

Antahkarana is full of thoughts. In other words, mind is composed of thoughts. It is moving away from one thought to another thought. There is sudden awareness in the mind that 'soham' is gone. This discovery cannot be within the mind. That which discovers the straying of the mind cannot be mind itself. It cannot be another thought either. So, the 'principle' which witnesses the

straying is really something beyond thought and antahkarana. This is exactly our ATMAN. This discovery of straying is witnessed by the ATNAN. This is the way one locates the saakshi. The SELF is aware of itself then, as it is the self luminous one.

Pratiprasava, involution,self-withdrawal

Once you have this particular experience of locating the ATMAN, in other wards experiencing the expression of the atman, you should start remembering that pure consciousness, the pure awareness that witnessed the straying of the mind, whenever you contemplate. That which expressed itself when the mind was wandering, you must try to remember that very principle or entity by the chitta. Go within and try to sink in that awareness. In such a retreat, turning within, you will find that the mind automatically dies. It goes back to its source, then sinks and dissolves there. This vedantic contemplation, is therefore to drive the manas, buddhi etc to their source or origin. As long as you do puja or concentration, so long you keep your vision in objectivity, Manas and buddhi will be extrovert, they will have only an outward motion. It is only the chitta which can have this backward motion. Its function is not to reach out or project forth, but reflect back and go within. This is very aptly termed *prati prasava* , which means involution. It is a subjective retreat within, an inward search. This alone will take us direct to the

Sakshi all other methods will pull the mind out or projected into the realm of objective perception.

Nature of the chitta

This is how to contemplate by the Chittta. Chitta has the capacity to remember and forget. It stores up things in memory and whenever you want any particular fact or knowledge,it will bring the same back to the forefront of the consciousness. Something known by the mind will be taken over by the buddhi and will be later passed on to the chitta for storage. It has many pigeon holes for storing the accumulated knowledge. This storage in the Chittta is called **Apohana.** How can a person remember a particular thing that is forgotten draw it out as it were from the depths of the Chittta?

Remembering and forgetting

The technique of remembering and forgetting is very clearly explained only by our Rishis. Let us take an example. You are listening to a sloka. I repeat it here, and you understand it and get it by heart. Now it is stored up in the chitta. Next morning you get up and do your routine things, and suddenly you want to recollect the sloka read out by me on the previous day. You start thinking, struggling it to bring back to your mind. You are not able to. 'What is that what is that,' such a deep enquiry takes place within you. Your eyes close, your limbs become motionless, all external activities and sensations stop. The mind and the buddhi also stop their function. You are just carried on in

the current of deep enquiry. You know well that it is there in the back chambers of your consciousness, it is not immediately tangible or objective to you. That is all. When you carry on such an enquiry, a stage come for a fleeting of a second you forget the world, body and mind. You are in a shoonya state as it were. When you forget yourself thus, most curiously the sloka that you wanted to recapitulate, flashes before you from somewhere.

Has not this been an experience of all of us? Suddenly from somehow, the sloka that was forgotten flashes from somewhere. It may sound to be a paradox, but it is a fact. Precisely, when you try to remember a thing intently, you forget everything, when you thus forget everything consciously, you catch it back in a flash, the forgotten thing.

Self enquiry

Atman is always there, but somehow we have forgotten it. We have to now try to remember consciously the same through the chitta. Buddhi and manas cannot do it. The Atman cannot be perceived or known by them. Take to the process of contemplation through the chitta and do it intensely. When you are absorbed thus in a very deep serious enquiry, suddenly he mind will stop and all thoughts cease and the Atman will just unfold reveal itself. This is the supreme saadhana called Vedanta Nidhidhyaasana.

Other processes will take the mind out

In all methods of dhyaana, concentration or meditation, the mind comes out, it symbolises the atman outside objectively or inside, on the form of imagination. You are imprisoned in the realm of naama and roopa, inner or outer. But the vedantic process of nidhidhyasana is beyond the naama and roopa. It is done at the level of Sakshi, the highest principle in the human personality.

Now, when you actually sit and contemplate, and try to remember the saakshi, without your knowledge other thoughts rush in. Don’t be discouraged as Sri Krishna says:

Yatoyatonischarati Manas Chanchalam asthiramm Tatastato niyamyetat Atmanyeva vasham nayet

“when the mind strays away from the remembrance of the Atman, you must try to bring the mind back and keep it steady on the Atman”.

The human mind has such a waste accumulation of past tendencies, that it won't easily take up to this type of contemplation. It will be terribly reluctant to contemplate. Never allow you to dominate you. In the initial stages, you must have,serious,sincere steady and intense Sadhana. Never allow the mind to control you. Mind and buddhi should obey you always. Ask chitta to contemplate and never shaken your efforts. Till you reach a stage, where contemplation is effortless, free, and peaceful,l you may never relax. It certainly takes some time to perfect this technique. You will find peace and joy in the practice itself gradually. So steady,serious,

sincere, Sadhana, is indispensable for progress on the aadhyatmik path

Nidhidhyaasana is subtle, not difficult

Hence take to this method of vedantic saadhana. Do not think that I hate pooja idol, God etc. This practice is at the lowest rung of the ladder of saadhana. When a better, easier and a nobler method is offered take to it directly. Come to the highest directly. Don't think you have to go through every stage step by step immediately. Accept the highest technique. Take to it wholeheartedly. It is subtle and not at all difficult. It being subtle, you have to grasp it by attentive hearing and silent reflection.

Lower practices will give only impermanent results

All the benefits that occurs to one, from the lower spiritual practices are supposed to be impermanent and not worthy to take up. Attainment that one has, in Jnaana Sadhana is paripurna and is sachidananda and that has no comparison in this world. So never think of asking God for this and that. Never be a beggar, never have this attitude of supplementation. If you pray to God "oh God, please give me Jnaana," he would (,if at all) say " my dear bhakta, why are you praying to me? I have

already given you the chitta, use it,sit and contemplate, you will easily have Jnaana"

Sarvasya cha hridi aham sannivishtaha Matta Smriti jnaanam apohanam cha Vedaischa sarveraham ve dyo. Vedantakrit vedavideva ch aham

"I am seated in the heart of every human being. From me alone, remembrance, awareness,and forgetfulness spring forth. From all the Vedas, there is only Myself-- Pure Consciousness-- to be known. There is nothing else to be known in the Vedas. The maker andknower of the Vedas am "I", the ATMAN.

VAASANAKSHAYA NECESSARY FOR ATMA GYANA

Now, while you carry on practicing thus, you will advance, bit by bit in Sadharana. Your mind will cease to be turbulent, it wont rush out during contemplation. You will enjoy the inner peace and poise resulting from the cessation of thoughts. But, a stage will come, when all the thoughts will completely stop and you will be in a state of shunya or Jada samadhi progressimg no further. This shows that vasana kshya, has not been complete in you. Contemplation is only one aspect of the knowledge and the other is vasaana kshaya.

You will advance slowly in this type of practice. Your mind will cease to be turbulent. It won’t rush out during contemplation. You would enjoy the inner

peace and poise resulting from cessation of thoughts. But a stage will come when all the thoughts will stop and you will be in a state of shoonya or jada smaadhi, progressing no further. This shows that vaasana kshya has not happened completely in you. Contemplation is one aspect in jnana nsishta and the other is vaasana kshaya.

Dharma, love and tyaaga

You should base your life on ethics, discipline and self control. Again, you must cultivate tyaaga budhhi -sacrificial attitude and try to develop pure love and compassion towards all beings and compassionate. This is the best method of ridding yourself of all vaasanas. In short, be pure ethical self sacrificing. Vaasanas will surely fade away. With this two pronged effort you must carry on. Contemplation, purity and love should go hand in hand. Vaasana kshaya and nidhidhyaasana should guide your adhyaatmic life. When your mind is absolutely pure and when all the vaasanas are exhausted, one day you will have a very wonderful enfoldment of the Atman. It will be such a unique experience that you can never miss it or mistake it. I have no words to explain what that Samadhi experience is like. Nobody can explain it also. It is just wonderful, that is all what one can say. You will then have the feeling of absolute fulfilment. You will be complete in all respects requiring nothing other than that experience. That is the anubhava of samadhi.

True Vedantic knowledge is essential. TAT TWAM ASI

Then 'soham' means the ego or the 'aham' trying to remember the 'saha', He or the pure consciousness within that witnesses the vrittis in the ahankaara. Therefore there is no more talk or God or Ishwara, the creator sitting somewhere in a place beyond our reach. A Jnaana saadhaka will not take Ishwara as the creator or the master of the world, and the jiva, a prisoner as explained in the puranaas. It is only the principle at the substratum of the three states from which all vrittis, manas and buddhi and chitta emanate and also dissolve in it. As such, it is the origin of the universe. The mahavaakya 'tat twam asi' (that thou art) means that the ego, the basic 'I' in us which is the bedrock of all thoughts and objective perceptions is one with the Atman or the saakshi. So, take a firm decision to do very serious systematic sincere and steady steadfast saadhana. Wake up early in the morning, and sit for contemplation. Enter your daily life after this practice and you will see that all things go well for the rest of the day. Your work will be more satisfying and you will find divinity in every one you meet and talk to.

If you depend on manas and buddhi alone, they will certainly betray you. Resort to the chitta and comtemplate as discussed earlier. By this, the whole personality will get strengthened and purified. Mana becomes sharp and buddhi automatically turns bright.

Ladies, do not waste your time in gossip in the afternoons after your days duties are over. Your husband will have left for the office and the children at school, you will have enough time between 10 am to 12 noon and this is the best time foe saadhana, when you will be feeling slightly hungry. Never load your stomach anytime. It would be ideal if you too would choose to meditate in the early hours as at this time, the body would have got enough rest and is ready for a calm and serene atmosphere.
Om shaantihi shaantihi shantihi.

Ashtavakra Samhita

Compilation from the books
Of
Bart Marshall
AND
by Lalita Maly

Compiled by
Radhakrishnan Garani

Asktavskra samhita

Compilation from the books Of Bart Marsh and Lalita Maly

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Meta

Compilers preface

While I was looking for a Sanskrit text version of Ashtavakra Samhita by Swami Nityaswarupananda,I stumbled upon the Study Notes of Swami Shraddhananda, compiled by Lalita Maly. These were from a study group headed by the famous and erudite scholar Shri subramanya Iyer during 1937 and 1939. who was the then pundit to the Maharaja of Mysore, (of the state of Mysore). These were nicely compiled and translated with punctuation wherever necessary and put in a good format. While I found them extremely useful for the study, she had not put the verses in question, So, I had to look for a good translation of the verses. I could find one in the small publication of Bart Marshall,which was very close to the rendering of Swami Nityaswarupananda. I have merged the two together and put the verses in bold format to separately distinguish from the notes of Swami Shraddananda.

I have retained this poetic verses till the fifteenth chapter and have later used the translation of Swami Nityaswarupananda.

I have retained the introductory remarks of both Bart Marshall AND Lalita Maly, to enable the reader to get first hand information.

I acknowledge with thanks the generosity of Bart Marshall AND. Lalita Maly for their permission for the seekers of Vedanta to use their writings.

I am sure the reader will get benefited by the compilation and use it for his study. For a detailed Sanskrit text and commentary, please refer to the book of Swami Nityaswarupananda, published by ADVAITA ASHRAMA Mayawati Almora, Himalayas.

Radhakrishnan garani
Shankara jayanti
May 17,2021

Ashtavakra gita
Bart Marshall

Translator's Preface

In Vietnam when I was twenty-one, a hand grenade or mortar round--the circumstances made it difficult to determine which--blew me into a clear and brilliant blackness. For the next thirty-seven years that glimpse of infinite emptiness, so intimate, so familiar, kept me looking almost obsessively in esoteric books and far corners for an explanation of myself. Then, "suddenly," the veil, as they say, was lifted.

A few months after that occurrence, as my interest in reading began to slowly return, I found myself drawn mainly to the sayings and writings of old masters. What did Buddha have to say? What did Christ? Lao Tsu?

Patanjali? I wanted to read them with new eyes.

Oddly, in those thirty-seven years of seeking, I had never read the Ashtavakra Gita, and indeed was barely aware of its existence. Then recently, as I sat at the bedside of a dying friend and teacher, another friend placed it in my hands. I opened it and was astonished. Here, in one concise volume, was all that needed to be said.

I immediately acquired other versions and poured over them. Each had its good points, but none of them spoke the way my inner ear was hearing. The literal transcriptions from Sanskrit were valuable as reference but required patient study to understand. English translations by Indian scholars made the meaning more clear, but tended to lack a certain rhythm, poetry and nuance of language

I felt the need of. Translations by native English-speaking scholars were better in this regard, but sometimes ranged too far from the

original, or just didn’t hit the notes I was hearing.

Then one day I wrote down a verse the way I heard it. I liked what I read. It was infectious. I couldn’t stop. There are a few conventions worth mentioning. Capitalized words like Self, Awareness, God, Absolute, Consciousness, Knowledge, Witness, That, This, Void, Light, All, One, Everything, Nothing, No-thing, Being, Me, You, It, Himself, Bliss, Supreme, Unity and Truth are used as synonyms, although sometimes in context subtle—and ultimately non-existent--differences may be intended.

These words all point to What Is—the true nature of Reality. The words universe, world, creation and illusion are synonyms referring to the apparently real (but not) manifest world of physical objects, people, personal self, ideas, thoughts, gods, knowledge, concepts, myths, religions, history, memories, emotions, time, space—everything we perceive through the mind and senses, including the mind and senses themselves. Maya.

Synonymous words and phrases used to denote a "person" who has realized Self, who knows Truth, who perceives the Real include: wise one, desireless one, liberated one, liberated soul, great soul, sage and yogi.

Translator's Introduction

The Ashtavakra Gita is an ancient spiritual document of great purity and power. Pure, because it is relentlessly one-pointed. Every word is aimed at triggering Self-realization--no suggestions for self-improvement, no rules for moral behavior, no practical wisdom for daily life.

Powerful, because the mere reading—or repeated reading--of it can be enough to send a ripe mind reeling into Truth. Little is known about the Ashtavakra Gita. Ashtavakra is a name that appears in Indian lore, but almost certainly he did not write it. The author, likely an anonymous sage, merely uses the characters of Ashtavakra and King Janaka to set up a classic dialogue between guru and

disciple. It quickly becomes a guru-guru dialogue, however, because after the first salvo of wisdom from Ashtavakra, Janaka realizes his true Self, and from then on they get into an advaitic jam session of the highest sort.

Because of this, some translators have done away with the dialogue format and attributed everything to Ashtavakra. Indeed, since all the verses of the Ashtavakra Gita exist at the highest possible level of spoken wisdom, it would appear meaningless to attribute some to the teacher and some to his newly enlightened disciple.

There is nevertheless a story line set up in the Ashtavakra Gita, and for me it goes something like this:

Chapter 1: It all starts when King Janaka asks the sage Ashtavakra how he can attain Knowledge, detachment, liberation. Ashtavakra tells him.

Chapter 2: It works! Upon hearing Ashtavakra’s words Janaka realizes his True

Nature. Enraptured, he describes the joy and wonder of his new state.

Chapter 3: Ashtavakra is delighted for Janaka but sees inconsistencies. He fires off a series of confrontational verses about attachment to worldly pleasure.

Chapter 4: Janaka asserts that the Lord of the Universe can do as he pleases.

Chapter 5: Ashtavakra does not disagree, but in a terse four verses points to the next step—dissolution.

Chapter 6: Janaka says "I know that already," matching him in style and number of verses.

Chapter 7: Unable to leave it at that, however, Janaka goes on to further describe his enlightened state.

Chapter 8: Still hearing too much "I" in Janaka's language, Ashtavakra instructs him in the subtleties of attachment and bondage.

Chapter 9: Ashtavakra continues to describe the way of true detachment.

Chapter 10: Ashtavakra hammers away at the folly of desire—no matter how elevated or subtle.

Chapter 11: Ashtavakra further describes the state of desirelessness to which he points.

Chapter 12: Janaka replies by describing the state of timeless stillness in which he now finds himself.

Chapter 13: Janaka, having been instructed by Ashtavakra in Chapter One to “be happy,” reports that he indeed is.

Chapter 14: Janaka then summarizes his exalted state with calm indifference.

Chapter 15: Impressed but not through teaching, Ashtavakra relentlessly points to the vast emptiness of Self.

Chapter 16: Ashtavakra attacks the futility of effort and knowing.

Chapter 17: Ashtavakra describes the nature of one who is truly free.

Chapter 18: Finally, Ashtavakra hits him with everything he's got—100 verses of pure non-duality. If this doesn't do it, nothing will.

Chapter 19: It works! Janaka no longer describes his enlightened state, but can speak only in questions revealing absence.

Chapter 20: In a final flurry of questions pointing only at their own meaninglessness, Janaka burns off the last vestiges of personhood and enters dissolution. He ends with: "No more can be said." Ashtavakra smiles, nods approvingly, and says no more.

Study Notes of of Ashtavakra Samhita
by Swami Shraddhananda

Introduction by Lalita Maly

The following are study notes for the Ashtavakra Samhita, a Vedantic scripture. These are the notes that the late Revered Swami Shraddhananda wrote in the margin of his copy of the text. The notes were written in English, Bengali, and Sanskrit in his handwriting over years of study. I deciphered the tiny English and Sanskrit writing and Bidyut Bose kindly translated the Bengali. He has my gratitude and appreciation for his efforts. Bidyut noted that in the last few chapters the Swami had translated the text into Bengali rhyming couplets. We who knew Swami Shraddhananda as a poet and singer can only surmise that he did that in order to chant or sing

these verses. The Swami shared these notes with many students of Vedanta and encouraged them to make photocopies.

Although many people have copies of these notes, I don't know that anyone else has translated and typed them up. These notes are unedited, as Swami Shraddhananda wrote them in the margins of the text at the time of the Study Circle and over the years of his study. Except for a few inclusions and notes, which are bracketed for identification, I did my best to preserve the unique tone of the swami for the readers. I made changes in the punctuation in order to facilitate the reader's ease and comprehension. I thought it was interesting to note which words the swami wrote in his native Bengali, and those in Sanskrit, and they are thus marked. Translations of Sanskrit words are in parentheses.

Please feel free to print out and email/share these notes with any other students of Vedanta. Revered Swami Swahananda, the Head of the Vedanta Society of Southern California, has agreed to make these notes available on the

Vedanta Society website [vedanta.org] for downloading. Most of these notes were written while Swami Shraddhananda was a young monk at the renowned Mysore Study Circle from 1937-39.

The famous Mysore Study Circle was taught in English by the South Indian scholar, V. Subrahmanya Iyer, pundit to the Maharaja of Mysore, Sri Krishnaraja Wodeyar Bahadur IV. His Highness' father encouraged Swami Vivekananda to attend the Parliament of Religions held in Chicago in 1893. This Study Circle was composed of the most intellectual swamis of the Ramakrishna Order and was supported by the patronage of the Maharaja. Swami Shraddhananda stayed an additional year in the study circle, imbibing the Vedantic analysis.

He developed a deep friendship with the great pundit who encouraged him in his studies and practice of the Advaita Vedanta philosophy. V. Subrahmanya Iyer, however, was not just a dry philosopher, but also a devotee. Swami Shraddhananda often quoted the pundit saying

“Sri Ramakrishna was the greatest philosopher of all time” and that “none of the direct disciples understood Sri Ramakrishna’s depth but Swami Vivekananda.” When Mysore devotees travelled north to Calcutta, they asked the Pundit if they could bring him any souvenir. He replied, “Bring me a twig from the Panchavati”--the wooded wilderness area along the Ganges in the Dakshineswar Temple compound where Sri Ramakrishna lived and meditated. The pundit, although a householder, lived the philosophy he taught.

A profound thinker and scholar, Pundit Iyer taught the swamis of the Study Circle for many years. This group of swamis in the Mysore Study Circle included some of the most scholarly monks of the Ramakrishna Order, including Swami Nikhilananda of the Ramakrishna Vivekananda Center, New York and Swami Ranganathananda, previous President (died 2005) of the Ramakrishna Math and Mission headquartered at Belur Math, India. It is from this Mysore Study Circle that the current Monastic Training Center evolved at Belur Math.

How To Use These Study Notes

To use these notes, read each verse and translation in your text, and then read these numbered notes that correspond to the verses in the text for further explanation of the text. The Ashtavakra Samhita text where the swami wrote these notes is a 1936 edition translated by Swami Nityaswarupananda of the Ramakrishna Mission. Pundit V. Subrahmanya Iyer wrote the Introductory Notes for the text on this edition.

The chapter titles on these notes are taken from that 1936 text and are interesting and somewhat different from the current edition of the same text currently published by Advaita Ashrama. Just follow the number of the chapters and verses, which in both editions are the same. Since not every chapter or verse has a note, there are some empty spaces in the

numbering. The italicized words indicate that those words are from the text were marked and expounded upon in the notes by Swami Shraddhananda. The underlined words were underlined by the swami. The translated Bengali words are preceded by [B] indicating it was written originally in Bengali and the translated Sanskrit is denoted by [S].

The translations of Sanskrit words have been placed in parentheses to find them more easily. Words in brackets are added for clarity by the proofreaders. I have included the quotes from other texts that are cited.

May our study of the Vedanta be fruitful in the realization of Truth.

1: Instruction on Self-Realization

Janaka said:

1.1 Master, how is Knowledge to be achieved, detachment acquired, liberation attained?

HOW TO ATTAIN KNOWLEDGE

.It is only those that seek knowledge, they alone take to this book. Janaka is confused. He says, “Some say *mukti* (liberation) is attained if one goes to die in Benares, some say mukti is gotten after death. Some say it is achieved if one goes to Jerusalem, and so on. You tell me what is the true nature of *mukti*.”

Liberation: From the imprisonment of ignorance. We are surrounded on all sides by ignorance. I do not know this, I do not know that. I want to know what this wall is, what this body is, what death is, this is my object. There should be nothing left unknown.

Renunciation: True *vairagyam* (renunciation) is not running away from house or throwing away the cloth because even if I do so, my attachment to various things does not go.

Ashtavakra said:

1.2 To be free, shun the experiences of the senses like poison. Turn your attention to forgiveness, sincerity, kindness, simplicity, truth

Answer to the first question [in Verse 1]. Inwardness. The object of the Mandukya Upanishad is this search for truth.
Truth may sometimes seem unpleasant, but we have to see it as nectar.
Contentment: Don't seek after this or that. Then your mind will be distracted and you will find no time for this search after *jnanam* (knowledge).
Truth as nectar: If you have any other object in view, name or fame or prosperity, you may go to religion or [go off for] something else.

1.3 You are not earth, water, fire or air. Nor are you empty space. Liberation is to know yourself as Awareness alone— the Witness of these.

The starting point of Vedanta is *Drig drishya viveka* (discrimination between the seer and object seen) c.f. Brahma Sutra Introduction.
Answers the second question [in Verse 1], the object of *mukti*. Separateness from another.
You are not the body which is made of these five elements.
Realize yourself as the seer [not knower - corrected in the text] You are the *sakshi* (witness).
Of the nature of consciousness: [Consciousness – the capacity to know. *Drig drishya vivek.* Separate the subject from the objects.

1.4 Abide in Awareness with no illusion of person. You will be instantly free and at peace.

Answers the third question [in Verse 1]. *Vairagyam cha katham praytam:* spiritual consciousness.
The body may be moving, growing, changing, but you see the change.

Intelligence: The capacity to know. You think that you are inside your body. The scientists say that consciousness is limited in the brain. This is "bondage"—the initial stage. Other bondages are various kinds of false "ideas". See the next sloka (verse).

1.5 You have no caste or duties. You are invisible, unattached, formless. You are the Witness of all things. Be happy

5.The *Jnani* (knower of truth) is beyond all *varnas* (caste) and *ashrams* (stations in life). The European must forget [the notion] that he is superior to the colored races.
You are not visible to the eyes: The body is visible, not the *Drik* (seer).
Your sannyasa ashrama [renunciation stage of life] belongs to the body and not the *Drik*. I am the witness of the *avasthas*. Ten yeiars ago I

was a registrar and twenty years ago another different something. I am the witness of millions of bodies. [These last two lines appear to be quotes from V. Subrahmanya Iyer, who was a registrar.]
<u>Detachment – the first exercise</u>.

1.6 Right and wrong, pleasure and pain, exist in mind only. They are not your concern. You neither do nor enjoy. You are free.

Ideas, thoughts, internal *Drishyam* (objects).
O All-Pervading One: In the third and the fourth sloka it has already been stated that you are not confined to the body. When you identify yourself with the body you become the ego and as such the doer and the enjoyer. If you give up the body idea, you become the witness.

1.7 You are the Solitary Witness of All That Is, forever free. Your only bondage is not seeing This.

If you think you are Shraddhananda, you are in bondage. The name belongs to the body.

How can the “seer” in you be different from the “seer” in the ass? I may see different bodies, but how do I know that there are different souls -different seers.

Free: when you think that you are confined in the body, then you are not free.

1.8 The thought: “I am the doer” is the bite of a poisonous snake. To know: “I do nothing” is the wisdom of faith. Be happy

[B-notes in bengali] Analyze deeply every action, every question, every opinion, every thought—try to find where this “I” is lurking. “This is so beautiful” in this innocent statement lurks a big ego. Maybe its beautiful from your point of view; have you thought whether its beautiful from everyone’s viewpoint?

1.9 A single understanding: “I am the One Awareness,” consumes all suffering in the fire of an instant. Be happy.

Grief, happiness and all other things come and go.

1.10 You are unbounded Awareness—Bliss, Supreme Bliss-- in which the universe appears like the mirage of a snake in a rope. Be happy.

Supreme Bliss: Means there is absolutely no grief. Illustration: The whole world is in the mind of the dream. This same thing is to be known in the waking state.

1.11 It is true what they say: "You are what you think." If you think you are bound you are bound. If you think you are free you are free.

True: This can be verified. This moment you think of the seer. You will be immediately convinced that you are not limited.

1.12 You are Self—the Solitary Witness. You are perfect, all-pervading, One. You are free, desireless, forever still. The universe is but a seeming in You.

Perfection only in *Drik*. All *Drishyam* imperfect.

Desireless: Everything is in it, therefore desireless.
Quiet: Nothing to be achieved; therefore, desireless. Illusion: Imagination.
Actionless: The witness does not produce anything.
[B]Question: I didn't create the world. Answer: I'm not saying that. But the world is of the nature of ideas, therefore, not the mind. Then, when the burden of "causality" drops off, the question of where this world came from will not arise. You will see that you and the world are inseparable.

1.13 Meditate on this: "I am Awareness alone--Unity itself." Give up the idea that you are separate, a person, that there is within and without.

You think that you are one, Brahman is One. This is an imagined
Brahman. You have to know that you are Brahman

1.14 You have long been bound thinking: "I am a person." Let the knowledge: "I am

Awareness alone" be the sword that frees you.

The realists will say - What do you mean? Here is the body. We say – better analyze the body. We find what thing is steady here. It is continuously passing away.

1.15 You are now and forever free, luminous, transparent, still. The practice of meditation keeps one in bondage.

.Blemish: is a *Drishyam*.
This indeed is your bondage that you practice Samadhi: The Atman is actionless. But you by your effort for samadhi want to impose action on the Atman.
Self-effulgent: Known in dream; suns and moons are created.

1.16 You are pure Consciousness— the substance of the universe. The universe exists within you. Don't be small-minded.

Pervade this universe…this universe exists in you [B]You are the mind. Yet it is not known

where this mind has its beginning or its end. Therefore, what right do you have to say that you are limited? Since you cannot measure the mind with a measuring stick, then you (come to) speak the truth.
How to know? Go to dream.
Do not be small-minded: No proof for small-mindedness. Don't be carried to dogma - many souls etc.

1.17 You are unconditioned, changeless, formless. You are solid, unfathomable, unperturbed Desire nothing. You are Consciousness,chit

The European [Western philosophy] has no idea of the seer at all. And so [they have] many millions of confused theories of the mind.
Unconditioned: No limit to you.
Immutable: No change in you, though you see changes.
Formless: You see forms in the *Drishyam*, but however you may try, you cannot see the form of *Drik*.
Unfathomable intelligence: You do not know how many things you have the capacity to

know. You may see and know the Himalayan mountains, the scientific discovery.
Unperturbed: The mind is perturbed. The seer sees the perturbed condition of the mind.
Chit: The essence of the mind which has the capacity to know.

1.18 That which has form is not real. Only the formless is permanent. Once this is known, you will not return to illusion.

Unreal: Going away every second.
Spiritual: Unhappy word. *Tattvopadesh*: knowledge of truth, instruction in truth.
Escape the possibility of rebirth: It is not a religious 'gaffe'. It is a fact. It is the *Drishyam* that is born and reborn. The *Drik* is never born.

[B] When we see something, then we say it is "changing," and when it goes away, then we say, it went away, it is "unreal.". The body has birth and death, but I exist. There is nothing called the body – the body, too, is the indestructible soul.

1.19 Just as a mirror exists both within and without the image reflected, the Supreme Lord exists both within and without the body.

Supreme Lord : Mind.

1.20 Just as the same space exists both within and without a jar, the timeless, all-pervasive One exists as Totality.

He started with reference to *Atma* and concluded with *Brahman*. This chapter is a commentary on *ayam* atma brahma.

2: Joy of Self-Realization

Janaka said:

2.1 I am now spotless and at peace--Awareness beyond Consciousness. All this time I have been duped by illusion.

STATE OF REALIZATION
.Cf. 13th Chapter of the Gita. That which comes and goes. Going is more important. But I am permanent. Then, subsequently, I will see that even nature is myself. Nature: Sense objects. Illusion: i.e. which goes and comes and goes away. Inside thoughts come and go, and outside, if you have studied science, you will see that every particle changes.

2.2 By this light alone the body and the universe appear. I am Everything or Nothing.

.Cf. Berkeley: “To exist is to perceive.”
Mine is all this universe: Waking and dream.

Or verily nothing is mine: Non-ideation namadhi.
"I, as the revealer of this body, am Viswa. As the revealer of the universe, I am Virat". - Shyamlatal, July 11, 1941.

"The universe and the body are both simultaneously revealed to me. I have no right to say that the body is mine and the universe is not mine. Both are mine because both are revealed to me". - Kurseong, July 3, 1940. [It is assumed these words were written down on these dates at these Himalayan retreats quoting Revered Swami Virajananda, President of the Ramakrishna Order from 1939-1951, while Swami Shraddhananda was serving as his private secretary.]

2.3 Seeing there is no universe or body, by grace the Self is revealed.

Renounced the universe: Giving up the idea of its separate existence apart from me. I am now. perceiving: Supreme authority--verification. The Guru is required for this – the pupil may imagine anything to be the Self. The Guru will point out the true Self. The pupil may imagine

some vision in Yoga. All that nonsense. “The Salem Ashrama report has come. I had a vision of Guru Maharaj to start a separate organization and so I am starting this under his inspiration!”
B] I don’t have the intellect to take on the difficult task of giving up this world. Finally, today, by what trick did I see the formless Supreme Being.

2.4 As waves, foam and bubbles are not different from water, so the universe emanating from Self is not different from Atman

Because foam, bubbles, etc. appear and disappear into water
.Emanating: You must be seeing the waves, foam and bubbles and then say they are all water. So see everything in this universe and know that everything is Brahman.
Atman: How? In my dream. Modern science says that the world is a series of ideas. There is no difference between waking and dreaming .

2.5 Look closely at cloth, you see only threads. Look closely at creation, you see only Self.

Analyzed: Analyze this universe into atoms and electrons, etc.
In religion you may go without analysis. You may imagine anything you like. But in Vedanta, analysis is unavoidable. Analyze everything.
Duly considered

2.6 As sweetness pervades sugarcane juice, I am the essence of creation.

Even in the waking [state] when you think of a napkin, which part of the napkin is not in your mind?
But you must not confound this mind with the mind of the [system of] European psychoanalysis or that of some Indian thinkers. (Cf. dream).

2.7 Not seeing Self, the world is materialized. Seeing Self, the world disappears. A rope is not a snake, but can appear to be.

.Disappears: i.e. ceases to appear as a separate reality apart from the Self.

[B] Without the knowledge of the rope, the “snake” engenders fear; with familiarity, that misunderstanding clears. As the world floats, the true nature of Atman awakens that note of fearlessness - once you have the knowledge of the Atman – the world is nothing but Atman.

2.8 I am not other than Light. The universe manifests at my glance.

Light: The capacity to know.

C.f. Brihadaranyaka Upanishad 4.3.6. [S] *atmaivasya jyotir bhavati* (The Self is his light). [‘When the sun and the moon have both set, the fire has gone out, and speech has stopped, Yajnavalkya, what exactly serves as the light for a man?’ ‘The self serves as his light. It is through the light of the self that he sits, goes out, works and returns.’ ‘It is just so, Yajnavalkya.’ Translated by Swami Madhavananda, Advaita Ashrama, Calcutta.]

When the universe manifests itself, verily then it is I that shine: in waking and dream.

[B] My true nature is illumination. There is nothing else. Yet, when you reveal yourself, I am behind that. When you say that if the electric light fails, I can't see, then you are already sitting holding a basket of preconceptions. "I need physical light to see this world." Waking bias – drop that preconception – you will see that every idea has to be illumined by the Atman.

2.9 The mirage of universe appears in me as silver appears in mother-of-pearl, as a snake appears in a rope, as water appears on a desert horizon.

The universe is the subject of enquiry.
The most important thing is that even when I imagine something, it may appear as something external to me. Even when Ganesha or Sri Krishna appears before me, they are in my mind only.
[B] Imagined is this wide world, enhancing my beauty by my illusion.

2.10 As a pot returns to clay, a wave to water, a bracelet to gold, so will the universe return to Me.

In fact, everyday in sleep it [the world] dissolves in me and again emerges in waking and dream.
[B] My creation, this universe, in me shall dissolve, just as a pot in clay, a wave in water, a bangle [in gold].

2.11 I am wonderful indeed-- beyond adoration. I cannot decay nor ever die, though God and all the universe should perish to the last blade of grass.

No decay:
I have seen the decay of other things but not of myself. Brahma: The creator, the God of all religions.
In fact, such destruction actually happens everyday. I as pure consciousness remain unaffected.

2.12 I am wonderful indeed-- beyond adoration. Even with a body I am One. I

neither come nor go. I am everywhere at once.

[B] Salutations, salutations to my true nature.

2.13 I am wonderful indeed-- beyond adoration. I am astounded at my powers. The universe appears within me but I do not touch it.

Bearing the universe:
Compare dream. The body is not outside me. It is inside – it is the body. But this mind is not the 'Western' mind - it is not confined within the brain.

2.14 I am wonderful indeed-- beyond adoration. I am everything thought or spoken, and have nothing.

Nothing: Outside me.
[B] Salutations, Salutations to my true nature – I, who have lost everything beyond mind and speech – I am again this entire universe. Just as all nerves meet in the brain, so also all

things expressed by words and thoughts are centered in me. I am the refuge of all.

2.15 In Reality, knowledge, the knower, and the knowable do not exist. I am the transparent Self in which through ignorance they appear.

Exist: Apart from the Atman.
Appears: Just as the triad [knowledge, knower and knowable] appears in dream.
[B] Knowledge of oneness (unbroken) is without blemish. The sense of subject and object (duality) is multiplicity (broken) and is blemished.

2.16 Looking at One and seeing many is the cause of all misery. The only cure is to realize what is seen is not there. I am One—aware, blissful, immaculate.

You want something. You don't want to lose something – The cause of misery.

All objects known: Objects are known, seen, but known to be unreal. How to know that objects are unreal? Study the world.

2.17 I am unbounded Awareness. Only in imagination do I have limits. Reflecting on this, I abide in the Absolute

I have imposed: Why I say that I have imposed? Because I have not seen anybody else imposing on me.
Absolute: that which cannot be negated but which cannot be described. Exercise – Always think 'I am not limited, I am in all' and the best practical way is to do service to others. Because you are in all.
[S] : Ideation. Constantly keep yourself aloof from ideation.

2.18 I am neither free nor bound. The illusion of such things has fallen into disbelief. Though I contain creation, it has no substance

Freedom: Liberation.

The last position – when you do not even think that the universe exists in you. Then, what is, is. [S] *Neti neti* (not this, not this) Not that you do not see the universe. No question of Nirvikalpa samadhi. That is not the highest. You will see the universe, but have known that it is your Self.
[B] When I think/imagine, then the world appears; when I don't, the world disappears.

2.19 Having seen for certain that this universe and body is without form or substance, I am revealed as Awareness alone. Imagination has no place here.

Pure intelligence: pure consciousness. The ultimate truth – Everything is Atman. No ideas superimposed on the mind even. But in the highest stage - we ask what is the essence of ideas? And we see - mind.

2.20 The body exists only in imagination, as do heaven and hell, bondage, freedom, fear. Are these my concern? I, who am pure Awareness?

All these: Which come and go. *Chit*: [S] *Drik*.

2.21 I see no differences or separation. Even the multitudes appear as a single formless desert. To what should I cling?

Desert [crossed out and replaced with] wilderness: that which puzzles you. This is the standpoint of the [S] *sannyasin*, to be steady in your conviction of the world as unreal.
[B] This standpoint is the second thorn [Note: Remember Sri Ramakrishna's use of the thorn to take out another thorn?] If you can see the world as Brahman, then no longer this standpoint. Then, all is Brahman – no wilderness – then there is nothing to leave out.

2.22 I am not the body. I do not have a body. I am Awareness, not a person. My thirst for life bound me to a seeming of life.

This is an exercise. Body: The body is not something different from the mind. Mine: I have no 'I' so I can't say the body is mine.
Chit: the seer of the Jiva. Life: Bodily enjoyment. When I am the Seer, all bodies are

equal to me. I can not say this or that body is mine.

2.23 In the limitless ocean of Myself the winds of the mind roil the myriad waves of the world.

Wind of the mind: thinking. The purport of the sloka is to show that 'nothing is lost'. Appearance and disappearance [are] also in me .

2.24 But when the wind subsides in the limitless ocean the ark of personhood is swallowed up, along with the universe it carries.

Jiva: the ego In sushupti, no ego.

2.25 And how wonderful it is! In the limitless ocean of Myself, waves of beings arise, collide, play for a time, then disappear--as is their nature.

Individual selves: the Jivas, the egos. In me: Atman. Disappear: in [S] *sushupti*.

3: Test of Self-Realization

Ashtavakra said:

3.1 Having realized yourself as One, being serene and indestructible, why do you desire wealth?

SEEKER'S STEPS .Known yourself: Theoretically, convinced but not realised finally. Attached: When the thought of the acquisition of wealth comes, think of the nature of Atman. That is what the author means.

3.2 Just as imagining silver in mother-of-pearl, causes greed to arise, so does ignorance of Self cause desire for illusion.

Attachment: Not that in [S] *jnanam* objects will not be there. They will be, but will seem unreal.

3.3 Having realized yourself as That in which the waves of the world rise and fall, why do you run around in turmoil?

3.4 Having realized yourself as pure Awareness, as beautiful beyond description, how can you remain a slave to lust?

Surpassingly beautiful: No other beauty besides it. The most beautiful thing is also my own Self; as in dream. Unclean: Going to the depths of ignorance and duality.

3.5 It is strange that in a sage who has realized Self in All and All in Self this sense of ownership should continue.

I do not want a house, I don't want this or that. That is the sannyasi stage lower stage. But a Jnani sees everything is *Brahman*, no *tyajya* (giving up), no *grahya* (holding).

3.6 Strange that one abiding in the Absolute, intent on freedom, should be vulnerable to lust and weakened by amorous pastimes.

3.7 Strange that knowing lust as an enemy of knowledge, one so weak and nearing death should still crave sensual pleasure.

3.8 Strange that one who is unattached to the things of this world and the next, who can discriminate between the transient and the timeless, who yearns for freedom, should yet fear the dissolution of the body.

3.9 Whether acclaimed or tormented the serene sage abides in the Self. He is neither gratified nor angered.

3.10. A great soul witnesses his body's actions as if they were another's. How can praise or blame disturb him?

His own body acting as if it were another's:
As the *Drik*, you see all the bodies. Your body is only one of them. The yogis want to get rid of the body. Jnani sees the body. He is not impatient over it. He sees it as Brahman. Praise or blame!: They attach to the body. You must try to bring this attitude as often as you

can. That is what Ashtavakra [the author] means.

3.11 Realizing the universe is illusion, having lost all curiosity, how can one of steady mind fear death?

Interest: Nothing is lost. Nothing can go – nothing can come. What is, is. “Personal interest. That which pertains to this ego.” – Shyamlatal, July 28, 1941 [A quote from Swami Virajananda while in that Himalayan retreat]. Body is an idea. It will disappear in mind. This is the first stage. Body as Brahman is. It will be. Nothing is lost. Nothing comes. Nothing goes– last stage. Finally there is no distinction between the three states. All is Brahman.

3.12 With whom can we compare the great soul who, content knowing Self, remains desireless in disappointment?

3.13 Why should a person of steady mind, who sees the nothingness of objects, prefer one thing to another?

Nothing: Not different from himself. This frame of mind is what is wanted here. Distinction is due to ignorance.

3.14 He who is unattached, untouched by opposites, free of desire, experiences neither pleasure nor pain as events pass through.

In his mind: Externally, you have to give up,[in order] to train your mind.
Opposites: When you know the truth, the opposites are the same. Cf. [S] *Gita* Chapter 2, Verse 64: [S] *Ragadvesha viuktaistu* (free from attraction and repulsion). [But the self-subjugated attains peace and moves among objects with the senses under control, free from any longing or aversion. Srimad Bhagavad-Gita, translated by Swami Paramananda, published by Vedanta Centre Publishers, Cohasset, USA. 1981].

4: Glorification of Self-Realization

Janaka said

4.1 Surely one who knows Self, though he plays the game of life, differs greatly from the world's bewildered burdened beasts.

SEEKER'S EXPERIENCE 1.He may be enjoying, but his mind will always be in Brahman alone. The deluded beasts of the world [text changed to]: these fools who are deluded by the world.
Game of enjoyment: [S] lila – not taking [it] seriously.

4.2 Truly the yogi feels no elation, though he abides in the exalted state yearned for by Indra and all the discontented gods.

You have to pass through the yogi stage. You must train your mind [in] equanimity.
Yogic discipline [training of the mind] is meant as a preparation to [S] *jnanam*.
Cf. *Vairagya Shatakam*, Verse 40: [There is one Enjoyment (the supreme goal) and one alone, lasting, immutable, and supreme, of which the taste renders tasteless the greatest

possession, such as the sovereignty of the three worlds, and established in which a Brahma, Indra, or the gods (i.e. their positions) appear like particles of grass. Do not, oh Sadhu, set your heart on any ephemeral enjoyment other than that. – The Hundred Verses on Renunciation, translated by Swami Madhavananda, published by Advaita Ashrama].

4.3 Surely one who knows That is not touched by virtue or vice, just as space is not touched by smoke, though it seems to be.

Both are the same.

4.4 Who can prevent the great soul, who knows the universe as Self, from living life as it comes?

Universe to be the Self: Not that the universe will not be seen. Cf. Vairagya Shatakam. [No specific verse mentioned.]

4.5 Of the four kinds of beings, from Brahma to a blade of grass, only the sage can renounce aversion and desire.

4.6 Rare is he who knows himself as One with no other— the Lord of the Universe. He acts as he knows and is never afraid.

He does: He does not sit idle like an owl.

5: Four Ways to Dissolution

Ashtavakra said:

5.1 You are immaculate, touched by nothing. What is there to renounce? The mind is complex—let it go. Know the peace of dissolution.

NATURE OF THE UNIVERSE 1.Before you say I renounce this, that will be gone. Automatically it is being renounced. You are the [S] Drik.
[Section of unreadable Bengali]
As the Western Materialists, you see that the body and the world are constantly moving away – passing away. So why should you be attached to these?
Dissolution – converting the universe into mind.

5.2 The universe arises from you like foam from the sea. Know yourself as One. Enter the peace of dissolutio The universe rises

from you: You see this in dream. In the waking itself ideas are going and coming. If you have read enough science you will see that all this is an idea and it is constantly going and coming. Depend only on religion [and] you will never get [S] jnanam – you can get peace, of course.
Existence is a “constitution” of time - space. Value is a constitution of “causality”. World Existence – Value. World cause – Time - Space Causality. – Shyamlatal, August 3, 1941 [A quote from Swami Virajananda while in that Himalayan retreat].

5.3 Like an imagined snake in a rope the universe appears to exist in the immaculate Self but does not. Seeing this you know: “There is nothing to dissolve.”

Even though it is present to the senses: The universe will be there always. Then alone you will be able to investigate and enquire about the nature of the universe. You will know that this universe is Brahman. Everything is in me, Atman. It is absurd to say that everything will disappear and then you will get [B] Brahman.

5.4 You are perfect, changeless, through misery and happiness, hope and despair, life and death. This is the state of dissolution.

When death comes, you will say that the body will go to myself. Since it is an imagination

6: The Higher Knowledge

Janaka said:

6.1 I am infinite space; the universe is a jar. This I know. No need to renounce, accept or destroy.

WHAT IS REAL KNOWLEDGE

Boundless: Don't think that you are limited in your body. Nothing is to go. To know the world, its real value – this is [S] jnanam and not shutting one's eyes.

A jar: Space inside and outside. No Nirvikalpa samadhi. All that is rubbish.

6.2 I am a shoreless ocean; the universe makes waves. This I know. No need to renounce, accept or destroy.

Like the wave: In me. Nor accepted: i.e. accepted as it is. But it must be accepted as my

own Self. You cannot give up this world and run away. Wherever you go there is the Atman. There is nothing else than me. So what is to be accepted? I cannot destroy myself also.

6.3 I am mother-of–pearl; the universe is the illusion of silver. This I know. No need to renounce, accept or destroy.

6.4 I am in all beings; all beings are in me. This I know. No need to renounce, accept or destroy.

All beings: How to understand this?
Go to dream or Modern Science. Brahman means knowledge of the whole universe. If anything is left out, it is not jnanam. If you say what is the use of Science, what is the use of this or that. I shall see truth inside – you are talking nonsense. You must inquire into all that is possible to inquire into.

7: Nature of Self-Realization

Janaka said:

7.1 In me, the shoreless ocean, the ark of universe drifts here and there in the winds of its nature. I am not impatient.

PRACTICAL LIFE AND KNOWLEDGE
In me: Not the ego. The universe taken as a whole is constantly changing.
[B] I am the ocean, the entire world.

7.2 In me, the shoreless ocean, let the waves of the universe rise and fall as they will. I am neither enhanced nor diminished

I neither increase nor decrease thereby:
Mind is mind always. When you see the Himalayan mountains in a dream, your mind does not increase. If you do not see, your mind does not diminish. Mind is mind always. This is the essence of Vedanta. When it appears it is

in Brahman. When it disappears still Brahman is. A Jnani always feels Brahman. He is the last person to keep quiet even when an ant suffers.

7.3 In me, the shoreless ocean, the universe is imagined. I am still and formless. In this alone I abide.

7.4 The Self is not in objects, nor are objects in the pure and infinite Self. The Self is tranquil, free of attachment and desire. In this alone I abide

If you think of the forms different from Atman, they are not in Atman. But if you think that forms also are the mind, then the forms also are in the Atman. The Self (as different from objects)
[the swami's parentheses in this verse] is not in the objects nor as the object (as different from Atman) in That which is infinite and stainless.

7.5 I am Awareness alone. The world is passing show. How can thoughts arise of acceptance or rejection? And where?

8: Bondage and Liberation

Ashtavakra said:

8.1 When the mind desires or grieves things, accepts or rejects things, is pleased or displeased by things-- this is bondage.

IGNORANCE AND KNOWLEDGE.
Bondage: Bound by ideas.
[B] Desire, sorrow, renunciation, acceptance, joy, anger.

8.2 When the mind does not desire or grieve, accept or reject, become pleased or displeased, liberation is at hand.

All ideas reduced to cognition only. No attachment to any idea. Let ideas come and go. My ashrama, my [unreadable] no such thing there. “My” is the test of the Jnani.

8.3 If the mind is attached to any experience, this is bondage. When the mind is detached from all experience, this is liberation

You can see things, but if the "I" is not there, no harm..

Attachment involves "I". The first idea to come and the last idea to go is this "I".

8.4 When there is no "I" there is only liberation. When "I" appears bondage appears with it. Knowing this, it is effortless to refrain from accepting and rejecting.

The argument of the yogi, the religious, the practical man - Why should I worry myself with [S] jnanam or [S] danam (wealth), if there will be no "I"?

Rejection: Even rejection involves the expression of the ego.

9: Detachment

Ashtavakra said:

9.1 Opposing forces, duties done and left undone— when does it end and for whom? Considering this, be ever desireless, let go of all things, and to the world turn an indifferent eye.

SEEKER AND WORLD
Chapter on discipline. Renunciation: From the standpoint of the [S] sadhaka (seeker). Indifference: Who is the person who will be benefited?
Ask all these questions. Then you will find that these things do not touch you.

9.2 Rare and blessed is one whose desire to live, to enjoy and to know, has been extinguished by observing the ways of men.

By observing: Look at the world and examine this world. These do not lead to ultimate satisfaction. What did Napoleon achieve? What did Alexander do? Even Sri Krishna died…and so on. Beginning of [S] vichara (analysis).

9.3 Seeing all things as threefold suffering, the sage becomes still. Insubstantial, transient, contemptible-- the world is fit only for rejection.

All this: Everything you see in the ways of men.
Worthy to be rejected:
Contradiction to the position of Sloka VIII. 2.
Because this is the stage of discipline.

9.4 Was there an age or time men existed without opposites? Leave the opposites behind. Be content with what comes. Perfection

This is the next stage (second stage).

9.5 The greatest seers, saints and yogis agree on very little. Seeing this, who could

not be indifferent to knowledge and become still?

The whole philosophy of Vedanta. Saints and (your friends the) yogis [the swami's insert in the text]. Our idea of truth, not contradiction.
The question of questions is, "How do I know that what I know is truth?" That is the problem of problems.

9.6 One who through worldly indifference, through serenity and reason, sees his true nature and escapes illusion— is he not a true teacher?

By means : It is a step.
Reasoning: It won't do by [just] sitting in Ramana ashrama or Aurobindo Ashrama.

9.7 In the myriad forms of the universe see the primal element alone. You will be instantly free, and abide in Self.

First of all, this analysis will show that your body also is made up of five elements. Then you will see that the elements also are ideas.

9.8 Desire creates the world--renounce it. Renounce desires and you renounce the world. Now you may live as you are.

In this disciplinary step, when you reach the top there is no question of renunciation.

10: Quietude

Ashtavakra said:

10.1 Give up desire, which is the enemy. Give up prosperity, which is born of mischief and good works. Be indifferent.

PEACE (REST)

10.2 Look upon friends, lands, wealth, houses, wives, gifts-- and all apparent good fortune-- as a passing show, as a dream lasting three to five days.

10.3 Where there is desire, there is the world. Be firm in non-attachment. Be free of desire. Be happy.

10.4 Bondage and desire are the same. Destroy desire and be free. Only by detaching from the world does one joyfully realize Self.

Desire: Implies ego and duality.

10.5 You are One— Awareness itself. The universe is neither aware nor does it exist. Even ignorance is unreal. What is left to know?

You are One: [text changed to] You (as the subject) are Alone.
The universe is an existent, but it is not real. It continually passes away. Non-Existent: Unreal. There is nothing different for you to know. But this will come after you have analyzed and known the world.

10.6 Attached as you have been to kingdoms, sons, wives, bodies, pleasures— life after life— still they are now lost forever.

Cf Vairagya Shatakam Verse 12: [The objects of enjoyment, even after staying with us for a long time, are sure to leave us sometime; then what difference does their privation in this way

make to men, that they do not of their own accord discard them?

If the enjoyments leave us on their own initiative, i.e. if they tear themselves from us, they produce great affliction of the mind; but if men voluntarily renounce them, they lead to the eternal bliss of self-possession. See the above paragraph explains.

10.7 Prosperity, pleasure, pious deeds… Enough! In the dreary forest of the world the mind finds no rest.

Pessimism is as important as optimism. Optimism is only one aspect of life. The Jnani must take all aspects.

10.8 For how many lifetimes have you done hard and painful labor with body, mind and speech? It is time to stop.

11: Wisdom

Ashtavakra said:

11.1 Existence, non-existence, change-- this is the nature of things. Realizing this, stillness, serenity and bliss naturally follow.

WISDOM IN LIFE
The point is appearance, disappearance, change—they necessarily come and necessarily happen. You cannot prevent them. This chapter shows how you can pacify your mind, seeing that events are not in your control.
Pain: Not a happy translation.
[The word] [S] klesha also refers to mental suffering.

11.2 One who knows for certain that "Self creates All and is alone" becomes still, desireless, unattached.

The religious attitude.

11.3 One who knows for certain that adversity and success come and go in

obedience to destiny becomes content. He neither desires nor grieves.

Fate: That which is unknown to us and upon which we have no control.

11.4 One who knows for certain that birth and death, happiness and misery, come and go in obedience to destiny sees nothing to accomplish. He engages in non-action, and in action remains unattached.

11.5 One who has realized that only by caring is misery caused in the world becomes free, happy, serene, desireless.

11.6 "I am not the body, nor is the body my possession— I am Awareness itself." One who realizes this for certain has no memory of things done or left undone. There is only the Absolute.

11.7 "From Brahma to the last blade of grass-- I alone exist." One who knows this for certain becomes immaculate, serene, unconflicted. Attainment has no meaning.

11.8 One who knows for certain that this manifold and wonderful universe is nothing becomes desireless Awareness and abides in the stillness of No-thing.

As if nothing exists: Not separate from me. Manifoldness and wonder are fictions of the mind resulting from its causal instinct.- Shyamlatal, June 6, 1942 [A quote from Swami Virajananda while in that Himalayan retreat].

12: Abiding in the Self

Janaka said:

12.1 Becoming first intolerant of action, then of excessive speech, then of thought itself, I come to be here.

STEPS LEADING TO WISDOM
Janaka narrates the stages of discipline. I want to know an idea of [S] Drik, the inmost thing. So I have to detach myself from the [S] Drishyam.
Intolerant: I don't allow them[objects] to interfere with my knowledge of [S] Drik. Action, speech, thought, these are all [S] Drishyam.

12.2 Neither sounds nor other sense perceptions attract my attention. Even the Self is unperceived. The mind is free, undistracted, one-pointed. And here I am.

12.3 Effort is required to concentrate a distracted mind superimposed with illusion. Knowing this, I remain here.

12.4 Nothing to reject, nothing to accept. No joy, no sorrow. Lord God I am here.

When the thought of Brahman comes to me. Rejection or acceptance [are] possible when you see difference.

12.5 The four stages of life, life without stages, meditation, renunciation, objects of mind— nothing but distractions. I am forever here.

12.6 Doing and not-doing both arise from ignorance. I know this. And I am here.

When there is a sense of duality, then alone one can "give up". An ignorant man only will think of giving up and shutting himself up.
When you have attained [S] jnanam you have nothing to "give up". Everything is only Atman.

12.7 Thinking of the unthinkable One unavoidably conjures thought. I choose no-thought and remain here.

Exuberance of words and the man is only in the world of [S] Drishyam only.

12.8 Blessed is he who attains this by effort. Blessed is he who is such by nature.

By Nature: This [S] jnanam has been a part and parcel of his life. It is always with him.

…

13: Happiness

Janaka said:

13.1 The tranquil state of knowing Self alone is rare— even among those who own but a loincloth. I therefore neither renounce nor accept and am happy

BLISS

Loin-cloth: If to you this is something other than yourself. You must be able to see everything as Brahman. Then, you will get perfect calmness of mind.

13.2 The body is strained by practices. The tongue tires of scripture. The mind numbs with meditation. Detached from all this, I live as I am.

Think of the body—there will always be some trouble.

Trouble of the mind: These thoughts worry you – those thought trouble you. I do not have this. I have not that and so on. So give them up as [S] Drishyam. Don't attach yourself to them.

13.3 Realizing that nothing is done, I do what comes and am happy.

There is nothing outside the Self.

13.4 Yogis who preach either effort or non-effort are still attached to the body. I neither dissociate nor associate with any of that and am happy.

13.5 I have nothing to gain or lose by standing, walking or sitting down. So whether I stand, walk or sit I am happy.

13.6 I do not lose by sleeping nor attain by effort. Not thinking in terms of loss or gain I am happy.

13.7 Pleasure and pain fluctuate and are inconsistent. Without good or bad I live happy

When you are in the practicing stage, you have to renounce.

14: Tranquility

Janaka said:

14.1 Though appearing asleep like other men, one whose interest in the world is exhausted, whose mind has been emptied, who thinks only by inadvertence, is in Reality awake.

BLISS TESTED
Emptied of (worldly) thoughts: Necessary at one stage. Awake though asleep: Even when you see a second thing, your mind does not take it as real.

14.2 When desire has melted, how can there be wealth, or friends, or the seduction of senses? What use is scripture and knowledge?

14.3 I have realized the Supreme Self, the Witness, the One. I am indifferent to bondage and freedom. I have no need for liberation.

Nobody has seen a God except in imagination. The true God is the [S] Drik.

14.4 The inner condition of one who is devoid of doubt yet moves among creatures of illusion can only be known by those like him.

The [S] Jnani knows all is Brahman. No second thing and hence, no doubt.

15: Knowledge of the Self

Ashtavakra said:

15.1 A man of open intuition may realize the Self upon hearing a casual instruction, while a man of cluttered intellect inquires bewildered for a lifetime.

SELF REALIZATIO Intellect: [text changed to] Determination [S] Buddhi.

15.2 Aversion to the world's offerings is liberation. Attraction to the world's offerings is the suffering of bondage. This is the truth. Now do as you please.

Distaste for sense-objects: This comes when they are known to be unreal.
B] Liberation says detachment…attachment, this is the essence of wisdom; now do as you please.

15.3 This knowledge of Truth turns an eloquent, wise and active man mute, empty and inert. Lovers of the world therefore shun it.

[B] There is no use for the knower of truth to be eloquent. Who will understand? You have to know that worldly enjoyments are lifeless.

15.4 You are not the body. You do not have a body. You neither do nor enjoy. You are Awareness only--the timeless Witness. You are free. Go in happiness

4.You are not the body: This is known in the waking state from the fact that the body is continuously changing. But you see the changes. Nor is the body yours: You cannot claim this body to be yours. The body of the years back is no more now. It is continuously passing away. The body sense prevents you [from seeing] the universal Self – the eternal witness. Witness: The witness in him, the witness in me, the witness in you – all are the same.

15.5 Attachment and aversion are attributes of the mind. You are not the mind. You are Consciousness itself-- changeless, undivided, free. Go in happiness

15.6 Realize Self in All and All in Self. Be free of personal identity and the sense of "mine." Be happy.

Free from egoism: First condition of Indian Philosophy.

15.7 You are That in which the universe appears like waves appearing in the ocean. You are Consciousness itself. No need to worry.

Indeed: Undoubtedly.

15.8 Have faith, my son, have faith. You are Awareness alone, the Self, the One. You are the Lord of Nature.

You: Whom you call "I" for I. Knowledge: Not of the nature of "known". Nature: To which you are attached.

15.9 The body is made of worldly stuff. It comes, it lingers, it goes. The Self neither comes nor goes, yet remains. Why mourn the body?

The waves go back to the ocean, so the body goes back to yourself. Body may be changed, but the real "I" is never changed. Mountains may have appeared and disappeared in dream. Where is the increase or decrease of the mind? Destruction is an impossibility. Nothing is ever lost – not even a pin's point. When you understand that which is permanent, then you will see that even this body is never lost.

15.10 If the body lasts until the end of time or perishes today— is there gain or loss for you? You who are Awareness?

You: Not the ego. The real I, that is found in him, in you, in A, B, C,-- all. How can this true "I" go?
Pure Intelligence: If you think that you are body, then your misery will not go.

15.11 Let the waves of the universe rise and fall as they will. You have nothing to gain or lose. You are the ocean.

In you: Go to any part of the world – people will say "I", "I". So no limit to this "I". It is infinite.

15.12 You are the substance of Consciousness. The world is You. Who is it that thinks he can accept or reject it? And where does he stand?

This universe is nothing different from you: Sri Ramakrishna realized himself as being present everywhere.

15.13 In you who are One— immaculate, still Awareness— from where can birth, action or a separate person arise?

Birth: Who has seen the birth of the mind?
Egoism: Where does this Subrahmanya Iyer go in sleep? "Know Thyself" as Socrates had said.
There is no harm in studying the external world, but go to the root of the thing.

15.14 Whatever you perceive is You and You alone. How can bracelets, armlets and anklets be other than the gold they are made of?

The preceding thought is further developed here. You need not be afraid of losing anything. Everything will be your own Self. No reason for you to be miserable in this world.
(Cf. dream). If you want satisfaction, this is the only way. If you want truth, this is the only way.

15.15 Leave behind such distinctions as "I am He, the Self," and "I am not this." Consider everything Self. Be desireless. Be happy.

Consider all as the Self: This person or that person. The highest. It is not mere religious faith. It is a fact.

15.16 Your ignorance alone creates the universe. In reality One alone exists. There is no person or god other than You.

Exists: Has a reality independent of you.
Jiva: Individual soul. No proof. Can you measure your soul – how many miles it extends? You can imagine as you like. Iswara: As you imagine. I see only “many” bodies, but not many souls.

15.17 One who knows for certain that the universe is illusion, a no-thing, becomes desireless, pure Awareness, and finds peace in the existence of nothing.

Nothing exists: Other than him.

15.18 In the ocean of existence only One is, was, and ever will be. You are neither bound nor free. Live content and be happy.

Live: Don’t run away from this world. Live like all men. You are eternal.
Contented: Discontent – when you have not attained this or that. If you have become sannyasins, it is to render service to humanity, and not to get prostrations.

15.19 Do not stir the mind with “yes” or “no.” You are pure Consciousness. Be still, and abide in the bliss of Self.

O Pure Intelligence: The thing we have to think twenty-four hours. I am not the body, but the perceiver of the body. Right: The use of right thoughts are to get rid of the wrong thoughts. Then the right thoughts [will] also have to go. Bliss: If there is no sense of duality, there will be nothing to make you miserable.

15.20 Give up completely all contemplation. Hold nothing in the mind or heart. You are the Self, forever free. Of what use is thinking to you?

Contemplating: Thinking – Duality – Sorrow. Self: The only existing entity – the eternal – the ever blissful.
Thinking: Thinking is necessary until you have reached Atman. [See Part II. Verse 5] We have to “duly consider” the universe and know it to be Atman.

Duality to the scientists is “mystery”, to the religious, “God’s Will”. We don’t want either mystery or God’s will, we want Truth.

16: Special Instruction

Ashtavakra said:

16.1 You can recite and discuss scripture all you want, but until you drop everything you will never know Truth.

SPECIAL INSTRUCTION

You must begin by studying scripture.

16.2 You can enjoy and work and meditate, but you will still yearn for That which is beyond all experience, and in which all desires are extinguished

16.3 Everyone is miserable because they exert constant effort. But no one

understands this. A ripe mind can become unshackled upon hearing this one instruction.

Exert: With the idea of getting something or to get rid of something, there will be duality and he will be unhappy. The word "exert" cannot be used in the case of the Jnani because he sees no duality, though he works.

16.4 The master idler, to whom even blinking is a bother, is happy. But he is the only one.

Closing and opening: Things must go naturally without "your" sense of exertion. Everything is yourself, a part of yourself, goes on naturally without your special attention, as you do not pay any attention to the winking of [your] eye. If you can get this attitude, you will be happy. Complete identification with the whole universe. Nothing is foreign to him. So nothing pains him. Everything is natural and smooth.

16.5 When the mind is free of opposites like "This is done," and "This is yet undone,"

one becomes indifferent to merit, wealth, pleasure and liberation.

You become indifferent to the whole thing because the whole thing is Brahman. The thought of liberty [liberation]is only a thought.

16.6 One who abhors sense objects avoids them. One who desires them becomes ensnared. One who neither abhors nor desires is neither detached nor attached.

Abhors sense-objects, avoids: Because still there is idea of duality. Mix a little “Brahman” with everything you eat.
[S] Raga desha (attachment/avoidance) both imply duality.

16.7 As long as there is desire-- which is the absence of discrimination-- there will be attachment and non-attachment. This is the cause of the world.

16.8 Indulgence creates attachment. Aversion creates abstinence. Like a child,

the sage is free of both and thus lives on as a child.

If you like anything, it is Brahman. If you don't like it, it is Brahman. As in a dream.
Child: The child has no premeditated effort. You do not think that there is something different from Brahman to be done.
The key is – "He sees everything as Brahman".

16.9 One who is attached to the world thinks renouncing it will relieve his misery. One who is attached to nothing is free and does not feel miserable even in the world.

One who is attached to the world: Who thinks that this world is real. Even
there: In the world. The Jnani will never run away from the world.

16.10 He who claims liberation as his own, as an attainment of a person, is neither enlightened nor a seeker. He suffers his own misery.

It is only the Jnani who can see even the body is Brahman.

[B] Whoever has pride or attachment to [the] body, is not a knower of truth; their practice of yoga is fruitless, mere toil, they get only sorrow.

16.11 Though Hara, Hari or the lotus-born Brahma himself instruct you, until you know nothing you will never know Self.

17: The True Knower

Ashtavakra said:

17.1 One has attained Knowledge and reaped the fruits of yoga who is content, purified of attachments and at home in solitude.

KNOWER OF TRUTH. Purified senses: See everything but without any desire of possession.

17.2 The knower of Truth is never miserable in the world, for the whole universe is filled with Himself alone.

In this world…Whole universe: Not the universe of the yogi seen by shutting one's eyes, but this wide world of joys and sorrows.

17.3 As the foliage of the neem tree does not please an elephant who delights in sallaki leaves, so do sense objects not please he who delights in Self.

17.4 Rare in the world is one who does not relish past enjoyments, nor yearn for enjoyments to come.

Sense of duality should go. That payasam [rice pudding] came that day alright – that was good, I enjoyed it. Today this thing has come – alright this is also Brahman. This should be the attitude.

17.5 Those who desire pleasure and those who desire liberation are both common in

the world. Rare is the great soul who desires neither enjoyment nor liberation.

17.6 Rare is the right-minded person who neither covets nor shuns religion, wealth, pleasure, life or death.

Broad-minded: So broad as to cover the whole. Dharma, artha...death: These are mere ideas.

17.7 The man of Knowledge neither cares for the universe nor desires its dissolution. He lives happily on whatever comes his way. He is blessed.

Sri Ramakrishna never went to Badarikashrama [an ancient Vishnu temple, one of the four sacred Himalayan pilgrimage spots. The other three being Kedarnath (ancient Shiva temple), Gangotri (the source of the river Ganga), Yamunotri (the source of the river Yamuna)].
The illumined man does not want the world to disappear because its presence is no source of disturbance to his mind. He lives as he is given to live, blessed and contented.

17.8 Knowing Self, mind empty and at peace, the sage lives happily, seeing, hearing, touching, smelling, eating.

The Jnani does not wear any external peculiar dress. Absolutely no distinction between a Jnani and an ordinary man [in their external dress or clothes].

17.9 There is no attachment or non-attachment for one in whom the ocean of the world has dried up. His look is vacant, senses still. His actions have no purpose.

Objectless: He does not see a second object as reality. The meaning is his mind does not make him think that the objects and actions are real. Nonattachment is the medicine for attachment. But if you do not see a second thing– non-attachment also has no meaning.

17.10 The sage is neither asleep nor awake. He neither closes nor opens his

eyes. Thus, for the liberated soul, everywhere there is only This.

Awake has meaning with reference to sleep. To the Jnani waking and sleep both are Brahman. He always thinks of oneness. Anywhere: So the Jnani will not run away from the world.

17.11 The liberated soul abides in Self alone and is pure of heart. He lives always and everywhere, free of desire.

[B] Him I consider free, whose bonds of desire are broken; wherever he stays or eats, he abides in himself, his heart pure.

17.12 Seeing, hearing, touching, smelling, eating, taking, speaking, walking, the great soul exerts neither effort nor non-effort. He is truly free.

The Jnani is like every other person [from the outside].

17.13 The liberated soul does not blame or praise, give or take, rejoice or become angry. He is everywhere unattached and free.

17.14 The great soul remains poised and undisturbed, whether in the presence of a passionate woman or observing the approach of his death. He is truly free.

.[B]His mind is unperturbed by an infatuated woman, and on impending death; he remains immersed in his own true nature, the joy of liberation, the great knower of truth remains calm.

17.15 The sage sees no difference between happiness and misery, man and woman, adversity and success. Everything is seen to be the same.

17.16 In the sage there is neither violence nor mercy, arrogance nor humility, anxiety nor wonder. His worldly life is exhausted. He has transcended his role as a person.

17.17 The liberated one neither avoids experience nor craves it. He enjoys what comes and what does not.

17.18 The sage is not conflicted by states of stillness and thought. His mind is empty. His home is the Absolute.

17.19 Though he may perform actions, the man of Knowledge does not act. Desires extinguished, free of thoughts of “I” and “mine,” he knows with absolute certainty that nothing exists.

17.20 The sage is free. His empty mind no longer projects delusion, dreaming, dullness. This state is indescribabl

18. Peace

Ashtavakra said ---

1. Salutation to That which is bliss itself by nature, calmness, and effulgence, with the

dawning of the knowledge of which all delusion becomes like a dream.

KNOWER OF TRUTH

2. One gets plenty of enjoyments by acquiring all kinds of worldly objects. Surely one cannot be happy without renouncing all.

[B] Acquiring many things, we get lots of enjoyment; without renouncing gross and subtle pleasures, peace is far away.

3. How can one whose heart's core has been scorched by the heat of the sun of sorrow arising from duty enjoy happiness without the continuous shower of the ambrosia of tranquillity?

If your mind has been agitated with this and that woman or this desire, that desire, [there is]no objection if you go to Mount Kailasa [pilgrimage place in the Himalayan Mountains].

4. This universe is but a state of consciousness. In reality it is nothing. The existent and non-existent do not lose their inherent nature.

Those self-existing beings: That which knows.

5. The Self which is absolute, effortless, immutable, and spotless, is neither far away nor limited. It is verily ever attained.

6. Those whose vision is unveiled as soon as illusion ceases and the Self is realized, live with their sorrows dispelled.

7. Knowing all as mere imagination and the Self as free and eternal, does the wise one act ignorantly like a child?

If you cannot take the trouble to find out the nature of the world, you will say “it is all maya;” the grapes are sour!
Knowing all: You must “know” the world as imagination and not simply “say” that it is all idea; it is all idea.

Act like a child!: The mind must be devoid of the sense of individuality.

8. Knowing for certain that one's self is Brahman and that existence and nonexistence are figments, what does one who is free from desire, know, say or do?

Existence and nonexistence predicate [are attributes of] objects only. [B] Atman which is [S] Drik is beyond such predication. Figments: Ideas.

Know, say or do!: The whole of man's life.

9. Such thoughts as "this indeed am I" and "this I am not" are annihilated for the yogin who has become silent by knowing for certain all as the Self.

Just as religion is a necessary discipline, so yoga also is a necessary discipline. Faint: Gradually falls away. Yogi: This yogi has become a Jnani.

10. The yogin who has attained tranquillity has no distraction, no concentration, no increase in knowledge, no ignorance, and neither pleasure nor pain.

No concentration: Brahman everywhere. Nothing to be concentrated upon.

11. In heaven or in beggary, in gain or loss, in society or solitude, there is no difference to the unconditioned yogin.

12. Where is dharma (performance of ritualistic or meritorious works), where is artha (worldly prosperity), where is kama (sense-enjoyment), and where is discrimination for the yogin who has transcended such dual notions as "this is to be done" and "this is not to be done"?

13. The yogin who is liberated while living, has neither any duty nor any attachment at heart. His actions pertain to the present life only, being merely the effects of his past karma.

14. Where is delusion, where is the universe, where is renunciation, moreover where is liberation for the great-souled one who rests beyond the world of desires?

[Corrected text] Where is…where is the state of …liberation for the greatsouled one who is resting beyond the realm of all imaginations.

15. He who sees the universe may try to deny it. What has the desireless to do? He sees not, even though he sees.

16. He who has seen the Supreme Brahman meditates, "I am Brahman." What does he who has transcended all thought think, when he sees no second?

17. He, indeed, controls himself, who sees distraction in himself. But the great one is not distracted. Having nothing to accomplish, what does he do?

18. The man of Knowledge, though living like an ordinary man, is contrary to him.

He sees neither concentration nor distraction nor defilement of his own.

19. He who is beyond existence and non-existence, who is wise, satisfied, and free from desire, does nothing even if he may be acting in the eyes of the world.

20. The wise one who lives on happily doing what comes to him to be done, does not feel eagerness either in activity or in inactivity.

21. Blown by the wind of samskaras, the desireless, independent, free, and liberated person moves about like a dry leaf.

22. There is no joy or sorrow for one who has transcended worldly existence. Ever with a serene mind, he lives like one without a body.

23. The wise man who delights in the Self and whose mind is calm and pure, has no desire to renounce anything

whatsoever, nor does he feel any loss anywhere.

24. Naturally of a vacant mind and doing what comes of itself, the wise one, unlike an ordinary man, is not affected by honour or dishonour.

25. One who acts in conformity with such thoughts as “this is done by the body and not by me, the pure Self” –- such a one, even though acting, does not act.

26. The jivanmukta acts like one who does not say that he is acting so; but he is not therefore, a fool. Even though in the world, he is ever happy and blessed.

27. The wise one who, weary of diverse reasonings, has attained repose, neither thinks nor knows nor hears nor sees.

28. As the wise one has no distraction and does not practise meditation, he is neither an aspirant for liberation nor is he in bondage. Having known the universe to

be a figment even though he sees it, he exists as Brahman Itself.

29. He who has egoism in him acts even though he does not act. Surely the wise one who is free from egoism does not act even though he acts.

.[Corrected text] He who has egoism in him, acts or does not act. The wise one who is free from egoism, cannot be said to do anything or not to do anything. Action or inaction can not be predicated by him.

30. The mind of the liberated one is neither troubled nor pleased; it is actionless, motionless, desireless, and free from doubts.

31. The mind of the liberated one does not exert itself to be either meditative or active; but it becomes meditative and active without any motive.

32. A dull-witted person becomes bewildered on hearing the real truth, but

some sharp-witted man withdraws within himself like a dull person.

33. The ignorant constantly practice of concentration and control of the mind. The wise, abiding in the real Self, like persons in deep sleep, do not find anything to be done.

34. The ignorant person does not attain peace either by inaction or action. The wise one becomes happy merely by knowing the Truth.

Inaction: Shutting in a cave like an owl.
Action: Performing ritual, church going, etc.

35. In this world those who devote themselves to diverse practices, do not know the Self, which is pure, intelligent, beloved, perfect, beyond the universe and free from any taint.

36. An ignorant person does not attain liberation through repeated practice of control of the mind. The blessed one

through mere knowledge becomes free and unaffected by change.

37. The ignorant person does not attain Brahman, for he desires to attain It. The wise one certainly realizes the nature of the Supreme Brahman, even without desiring to do so.

38. Without any support and eager for the attainment of freedom, the ignorant only keep up the world. The wise cut the very root of this world which is the source of all misery.

39. The fool desires peace through control of the mind and so does not attain it. The wise one knows the Truth and is ever of tranquil mind.

40. Where is Self-knowledge for him whose knowledge depends on the object? The wise do not see this and that but see the immutable Self.

41. Where is control of mind for the deluded one who strives for it? It is indeed always natural with the wise one who delights in Self.

42. Some think that existence is, and others that nothing is. Rare is the one who thinks neither and is thus calm.

43. Those of dull intellect think that the Atman is pure and One without a second, but, they do not know It and are unhappy as long as they live.

Intellect: Determination.

44. The intellect of one who longs for liberation cannot function without depending on the object; but the intellect of the liberated one is indeed ever independent and free from desire.

45. Seeing those tigers of sense-objects, the frightened ones, seeking refuge, at once enter a cave for the attainment of control and concentration.

46. Seeing the desireless lion (man), those elephants, the sense-objects, quietly take to their heels, or, if unable to run away, serve him like flatterers.

47. He who is free from doubts and has his mind identified with the Self, does not resort to practices of control as a means to liberation. Seeing, hearing, touching, smelling, and eating, he lives happily.

48. Established in Pure Knowledge, and calm by the mere hearing of the Real, the wise one does not see what is proper or improper action or even inaction.

49. The wise one does freely whatever comes to be done, whether good or evil; for his actions are like those of a child.

50. Through freedom one attains to happiness, through freedom to the highest, through freedom to tranquillity, and through freedom to the Supreme State.

51. All the modifications of the mind are destroyed when a man realizes that he himself is neither the doer nor the enjoyer.

52. The conduct of the wise one, which is unrestricted by motive, shines, being free from pretence; but not the affected calmness of the deluded person whose mind is attached.

53. The wise who are free from mental projections, unbound and of unfettered intellect, sometimes sport in the midst of great enjoyments, and sometimes retire into mountain caves.

54. No desire whatsoever springs in the heart of the wise one on honouring a person versed in sacred learning, a god, a holy place, or on seeing a woman, a king or a beloved one.

55. The yogi is not at all perturbed even when ridiculed and despised by his servants, sons, wives, daughter's sons and other relations.

56. Though pleased he is not pleased, though pained he does not suffer any pain. Only those like him understand his wonderful state.

57. The sense of duty, indeed, is the world of relativity. It is transcended by the wise who realizes himself as all-pervasive, formless, immutable, and untainted.

58. One of dull intellect, even without doing anything, is ever agitated by distraction; but the skilful one, even doing his duties, is verily unperturbed.

59. With perfect equanimity, even in practical life, the wise one sits happily, sleeps happily, moves happily, speaks happily, and eats happily.

60. Whoever, by virtue of the realization of his own self, does not feel distressed even in practical life like ordinary people, and remains unagitated, like a vast lake, with all his sorrows gone—he shines.

61. With the deluded, even inaction becomes action, and with the wise, even action results in the fruit of inaction.

62. The deluded one often shows aversion for his possessions. Where is attachment, where is aversion for him whose love for the body has vanished?

63. The consciousness of the deluded one is always attached to thinking and notthinking. But the consciousness of the wise one, though attended with thinking the thinkable, is of the nature of unconsciousness.

Unconsciousness: Not thinking.

64. The wise one who has no motive in all his actions, who moves like a child and is pure, has no attachment even to the work that is being done by him.

65. Blessed indeed is that knower of Self, who has transcended the mind, and who,

even though seeing, hearing, touching, smelling, or eating, is the same under all conditions.

66. Where is the world and where its appearance, where is the end, and where the means for the wise one who is ever changeless like the firmament?

67. Glorious is he who is free from all desires, who is the embodiment of bliss which is his own nature, and who is spontaneously absorbed in the unconditioned Self.

68. In short, the great-souled one who has realized the Truth is free from the desire of enjoyment and liberation and is devoid of all attachment at all times and in all places.

69. What remains to be done by one who is Pure Consciousness? He has renounced phenomenal existence which begins with mahat and is manifested through mere name?

70. The pure one knows for certain that this universe is the product of illusion and that nothing exists. The Imperceptible Self is revealed to him, and he naturall. enjoys peace.

71. Rule of conduct, dispassion, renunciation and restraint of the senses–- what are these to one who is of the nature of Pure effulgence and who does not perceive any objective reality?

72. Where is the bondage or liberation, joy or sorrow for one who shines as the Infinite and does not perceive relative existence?

73. Only the illusion of the world prevails. The reality of the world vanishes with the knowledge of the Self. The wise one lives without the feeling of "I-ness", and "mine-ness", and attachment.

Maya: Ideation.

74. To the wise one who perceives the Self as imperishable and free from grief, where is knowledge, where is the universe? Where is the feeling "I am the body" or "the body is mine"?

75. No sooner does the man of dull intellect give up such practices as mindcontrol, than he becomes a prey to desires and fancies.

When you rise above dullness you see that what you are trying to avoid is also your self. No question of control comes. You cannot drive away your own self.

76. Even hearing the Truth, the man of dull intellect does not give up his delusion. Though, through suppression, he appears devoid of mental activity, a craving for sense-objects lurks within him.

Cf. Gita Chapter2, Verse 59 [The embodied, through the practice of abstinence (i.e. not giving food to the senses), can deaden the feelings of the senses, but longing still lingers in

the heart; all longings drop off when he has seen the Supreme. Ibid.].

77. He whose work has ceased with the dawn of Knowledge, does not find any opportunity to do or say anything, even though in ordinary people's eyes he is doing work.

78. For the wise one who is ever immutable and fearless, where is there darkness, where light? Where, moreover, is there any loss? There is nothing whatsoever.

79. Where is patience, where is discrimination, and where, even, is fearlessness for the yogin who is impersonal and of indescribable nature?

80. There is no heaven, and there is no hell; there is not even liberation-in-life. In short, nothing exists in yogic consciousness.

81. The wise one neither longs for gain nor grieves at non-attachment. His cool mind is verily filled with nectar.

82. The desireless one neither praises the calm nor blames even the wicked. Contented and same in happiness and misery, he finds nothing to be done.

83. This wise one neither abhors birth and death nor wishes to perceive the Self. Free from joy and sorrow, he is neither dead nor alive.

84. Glorious is the life of the wise one, free from expectation, free from attachment for children, wife, and others, free from desire for the object of senses, and free from the care of even his own body.

85. Contentment ever dwells in the heart of the wise one who lives on whatever happens to come to him, and who wanders about at pleasure, resting wherever he is when the sun sets.

86. Reposing on the foundation of his own being, and completely transcending birth and rebirth, the great-souled person does not cares whether his body dies or is born.

87. Blessed is the wise one who stands alone, who is attached to nothing, who is without any possession, who moves freely and at pleasure, who is free from the pairs of opposites, and whose doubts have been rent asunder.

88. Glorious is the wise one who is devoid of the feelings of "mine", to whom earth, a stone and gold are all the same, the knots of whose heart have been rent asunder, and who has been purged of rajas and tamas.

89. Who is there to stand comparison with the liberated soul who has no desire whatsoever at heart, who is contented and indifferent to everything?

90. Who but the desireless one knows not though knowing, sees not though seeing, and speaks not though speaking?

91. Be he a mendicant or a king, he excels who is unattached and whose view of things has been freed from the sense of good and evil.

Sense of good and evil: Pleasant and unpleasant.

92. Where is wantonness, where is restraint, and where is determination of Truth for the yogin whose life's object has been fulfilled and who is the embodiment of guileless sincerity?

93. How and to whom can be described what is experienced within by one who is desireless, whose sorrow is destroyed, and who is contented with repose in the Self?

94. Not asleep, even when sleeping soundly; not lying down, even when

dreaming; and not awake, even in the waking state; such is the wise one who is contented under all conditions.

95. The man of Knowledge is devoid of thought, even when he is engaged in thought; he is devoid of the sense-organs, even though he has them; he is devoid of intelligence, even though endowed with it; and he is devoid of the sense of ego, even though possessed of it.

84. Glorious is the life of the wise one, free from expectation, free from attachment for children, wife, and others, free from desire for the object of senses, and free from the care of even his own body.

85. Contentment ever dwells in the heart of the wise one who lives on whatever happens to come to him, and who wanders about at pleasure, resting wherever he is when the sun sets.

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birth and rebirth, the great-souled person does not cares whether his body dies or is born.

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95. The man of Knowledge is devoid of thought, even when he is engaged in

thought; he is devoid of the sense-organs, even though he has them; he is devoid of intelligence, even though endowed with it; and he is devoid of the sense of ego, even though possessed of it.

96. The man of Knowledge is neither happy nor miserable, neither attached nor unattached, neither liberated nor an aspirant for liberation, he is neither this nor that.

97. The blessed one is not distracted even in distraction; he is not meditative even in meditation; he is not dull even in a state of dullness; and he is not learned even though possessed of learning.

98. The liberated one who abides in the Self under all conditions, who is free from the idea of action and of duty, and who is the same everywhere, does not, owing to desirelessness, reflect upon what he has or has not done.

99. Praised, the wise one does not feel pleased; and blamed, he does not feel annoyed. He neither rejoices in life nor fears death.

100. The tranquil-minded one seeks neither the crowded place nor the wilderness. He remains the same under any conditions and in any place.

19. Repose in the Self

SEEKING REST IN ATMAN

Janaka said ---

1. I have extracted from the inmost recess of my heart the thorn of different opinions, using the pincers of the knowledge of Truth.

2. Where is dharma, where is kama, where is artha? Where, too, is discrimination, where is duality, and where, even, is

non-duality for me who abide in my own glory?

3. Where is past, where is future, where, even, is the present? Where is space, and where even, is eternity for me who abide in my own glory?

4. Where is the Self and where is the non-Self, where, likewise, are good and evil, where is anxiety or non-anxiety for me who abide in my own glory?

5. Where is dreaming, where is deep sleep, where is wakefulness, and where is the fourth state; where, even, is fear for me who abide in my own glory?

6. Where is distance or proximity; where is exterior, where is interior; where is grossness, and where is subtlety for me who abide in my own glory?

7. Where is life or death, where are the worlds, and where are worldly relations;

where is lapse, and where is concentration for me who abide in my own glory?

8. To talk about the three ends of life is needless, to talk about yoga is purposeless, and even to talk about wisdom is irrelevant for me who repose in the Self

20. Liberation-in-Life

REALIZATION AND LAST STAGE OF LIFE

Janaka said ---

1. Where are the elements, where is the body, where are the organs, and where is the mind; where is the void; where, too, is despair for me who am taintless by nature?

2. Where are the scriptures, where is knowledge of the Self, where is the mind not attached to sense-objects, where is contentment, and where is desirelessness for me who am ever devoid of the sense of duality?

3. Where is knowledge and where is ignorance; where is "I", where is "this", and where is "mine"; where is bondage

and where is liberation? Where is an attribute to the nature of my self?

4. Where are prarabdha karmas, where is liberation-in-life, and where is even liberation-at-death for me, the ever undifferentiated?

5. Where is the doer or enjoyer, where is cessation of thought or the rising of thought, where is direct knowledge or reflected knowledge, for me who am ever Impersonal?

6. Where is the world and where is the aspirant for liberation; where is the contemplative man and where is the man of Knowledge, where is the soul in bondage and where is the liberated soul for me who am non-dual by nature?

7. Where are creation and destruction; where is the end and where the means; where are seeker and success for me abiding in my non-dual nature?

8. Where is the knower, the means to knowledge, the object of knowledge or knowledge itself; where is anything, and where is nothing for me who am ever pure?

9. Where is distraction, where is concentration; where is knowledge, where is delusion; where is joy and where is sorrow for me who am ever actionless?

10. Where is relativity, where is transcendence; where is happiness or misery for me who am ever beyond any discursive thought?

11. Where is illusion, where is the world; where is attachment or detachment; where is jiva or Brahman for me, who am ever pure?

12. Where is activity, where is inactivity; where is liberation or bondage for me who am ever immutable and indivisible, and established in the Self?

13. Where are instruction and scriptural injunction, where is the disciple and where is the preceptor; where, indeed, is the object of life for me who am absolute good and free from limitation?

14. Where is existence, where is non-existence; where is unity, where is duality? What need is there to say more? Nothing emanates from me.

Nothing emanates from me: Because everything is Me (mind). There is no causality.

………………………..

UNHEAD MELODIES

Radhakrishnan Garani.
Bengaluru

Most of us know about what is a heard melody and how it sounds to one‟s ears and how comfortable and soothing it can be. Melody means a soothing experience one gets from a source of music. Much of this depends on the tuning, either of the instruments or the singer in question. On the other hand, to produce a melody which is "unheard" requires a tremendous amount of capacity which very few people acquire.

John Keats, a famous young poet was one such person who could visualise and perceive this phenomenon. When, at a very young age of twenty,(he passed away when he was only twenty five years old) he could dwell into a still painting on an URN which was in one corner of his room and write a great Ode on this Grecian urn. He not only saw,but also heard the melody that the piper was playing in a procession.(a painting on the URN, showing

a procession). John Keats was considered as equals along with Milton, Byron and Shelly who were stalwarts in the realm of English poetry.

An ode is a kind of poem usually praising something-lyrical expressing emotion which is usually addressed to someone or something or it represents the poet‟s musings on that person or thing.

Keats tells us what he thought when he looked at the Grecian Urn in his famous ode ”ode to a Grecian urn”. He has penned many such odes.

The famous line "heard melodies are sweet but unheard are sweeter‟ is a very popular quote that many use, from that ode of John Keats. There is a saying in kannada language- what the Sun could not see, a poet is able to see (ravi kaanaddu kavi kanda ರವಿ ಕಾಣದ್ದು ಕವಿ ಕಂಡ). Such is the capacity of one who gets into a meditative mood delving deeply into one‟s consciousness.

For a long time I was wondering how this unheard melody could be sweeter than the heard melody. Is there any relationship between the two or is it a special faculty only few possess. If so, why does a common person with a good ear for music, is not able to get a feel of it or why does he not get a touch of that unheard sweetness which many of us hanker for in our lifetime ?

I could get an answer to all this when I started reading an excellent book *The garland of letters" by Arthur Avalon, an eminent Englishman who spent his entire life in India in understanding and deciphering the aspects of Tantra Shaastra. Similarly our Sages have come to realise this type of shabda format

thousands of years ago. All the Vedic mantra's were realised by them. They were called "*mantra drashtaara*" (ಮಂತ್ರ ದೃಷ್ಟಾರ)since they experienced it when they were in a state of trance or samadhi state. That is why our Veda-s are called apourusheya (not written by

man). Every line of such Vedic chants have deep meanings which the ordinary mind fails to recognise and understand and let alone get a grasp of it. Most of us go by the superficial meaning that pundits have given us and decry them as simple, illogical and not coherent.

I would like to digress a little from the aspect of melody we are discussing, only to show how an inner and deeper understanding can change our mind set. It is said that Vedic mantra's have three different connotations. There are three different planes of reference one can attribute to them in these chantings. One is the normal superficial meaning when they are literally translated and understood called *Aadi Bhoutika* (आदि भौतिक belonging to the aspects in the world). The second analysis of these chants are *Aadi Daivika* (आदि दैविक pertaining to the world of celestial beings). The third and the most important of them is the *Adhyaatmica* (अद्यात्मिक pertaining to the realm of the unknown, yet to be realised or experienced).

When a jnaani‟s name is prefixed by the letters shri shri shri, it is supposed to mean that such a person has conquered all the three planes of references or has a mastery over them..

Let us take an example to illustrate these three facets of the Vedic chants.

The very first mantra of Rigveda runs like this: *agnimeele purohitam yajnasya deva mrtvijam.*(अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम्)- I glorify agni, the high priest of sacrifice who is the controller and possessor of great wealth.

When we see the Aadibhoutika meaning of this mantra, we find the importance of Agni on the earth as a Purohita(a person who stands in the front and leads the group, for the welfare of the people around him). He is the *yajamaana* who leads. Whenever a karma kaanda activity is performed hm AGNI is the principal leader. That means, no activity can be performed without keeping the Agni in the

front. Without Agni devata, the karma kanda loses its meaning.

When we look at the Aadi daivika aspect, it is very clear that the Agni is the messenger, meaning that he is the one who carries the different oblations(हविस्) offered to different celestial Gods. Without his participation any *aahuti* (आहुति) given to devata-s does not reach them and hence he is very important *vaahaka* or the supporter for the deavata-s..

When we come to Adyaatma aspect, Agni is the lamp that is shining in the heart of every person. It is the leading light that determines the activities of a living being It is called as pranava also. Without the *upaasana* of this aspect, one cannot go into the deep recesses of the mind. The knowledge of discrimination and zeroing on his intention cannot happen for a saadhaka unless there is a burning fire (agni) in him. Here Agni becomes the *yajamaana* in all aspects of his saadhana. All our Rishis were able to see through all the above facets.

Coming back to the melody aspect, let us review what our Tantra Shaastra tells us. (वागर्थाविव सम्पृक्तौ वागर्थ्रतिपत्तये… the opening sloka of Raghuvamsa of कालिदास)। The word "vaak" comes from the root word „vach‟ which means „to speak‟. The feminine word *vaak,* therefore represents both the voice and the word that it utters and also the sound generated by the inanimate objects. It has the meaning as *shabda*. The sound thus becomes the *Artha* or has some meaning to it. Pratyaya is the mental apprehension of this sound.

Before any type of sound is uttered, it has to pass therough four stages. In Tantra terminology, they are PARA(परा) the supreme vaak which is with the *Shakthi*, PASHYANTI,(पश्यन्ति) the vaak as projected to the mind or as seen, MADHYAMA(मध्यमा) the place where the vaak is split into different *maatraas* or *maatrikaas*. This is the aspect that exists in an ordinary person prior to manifestation. The fourth stage VAIKHARI(वैखरी) is the one through which one articulates

the word or letter which is generated by the simultaneous combinations of all the three aspects prior to this stage. These letters are called varna-s as in spoken word or speech. This shabda is the one what our ear grasps and conveys it to the brain. This is also called *dhwani*, which is caught by the ears as gross physical sound which is produced by our vocal chords by the pressure of the surrounding air and thus in effect an effort (prayatna) to speak.

Without going into more details about these four aspects of the shabda, one can infer that it is necessary that we have to pass through all the four stages to produce an audible sound. These aspects completely alter the capacity of any person to comprehend before the other two aspects of shabda and artha springs out from the instrument through which one produces the sound..

Here we have to keep in mind that the air or *vaayu* that circulates in our body vibrates the strings of the vocal chords in our throat to

generate the necessary sound. This is generated from the base of the spine by *Swaadhistaana chakra* considered to be

the seat of Shiva and Shakti. The sound thus generated travels to the top of the spinal cord and touches the Throat Chakra called *Vishudda*, passes through the vocal chords and thus sound is produced.

There are only three possible primary modes of opening and closing of the mouth to produce any sound. Such sound that originates is called the pranava naada or *Omkaara* like the four primary colours we experience when we see. These are (1) Aaaaa(आ) rendered by opening of the lips of the mouth.(2). Uuu (ऊ)by rounding of the lips and rendering the sound, and(3). Mmm(म्) by closing both the lips and rendering the sound. Thus the three aspects of A U M coupled with other multiple combinations of opening and closing of the speech centre, and with the controlled movements of the tongue, produces the sound that is required, which one comprehends and

understands. This is called *pranava naada*

Most of the time we produce the vaikhari sound that is audible(what we call the heard sound) belonging to the (aadibhutika) worldly plane. More often we call this as noise or talk rather than dhwani since it lacks harmony.

When we come to the plane of producing a sound that is called NAADA, plenty of effort is required to get to that pitch. We almost merge into the aaadi daivata plane. This requires two very important steps, the primary being to keep the spinal chord straight or erect by using a correct posture of sitting. Too much movement of the body, head and neck distorts the airflow that is vital to generate the right vibration(spandana) of the vocal cords. Since a finite amount of air has to pass through the *Merudanda* (spinal chord) from the swadishtaana chakra at the base to the vishudda(throat centre) it is essential that the spinal chord is kept straight. It is also important that the naadis should be clean. A regular practice of naadi shuddi pranayama

helps in clearing up the naadis.

Second in importance is the control of the speech centre or the mouth. That means, one has to correctly open and close the mouth catching the correct naada. This is the main reason why so much importance is given to practice of Shruti, which a teacher often insists on the student to keep clear and undiluted.

What we call "heard melody", is produced in such a discipline. The multiplicity of the control of combinations of the speech centre gives raise to the swara-s which are fundamental to any good melody. Further, the multiple combinations of these swara-s becomes the framework for a RAAGA. Most important to note here that eminent singers worship these raagaa-s as Devata-s. Until such a perfection is reached, one says that that the respective Devata did not merge with the singer. Unless the Devata allows you for the combination to be recited, right naada does not spring forth. Even a slight absence of mind for

a second, can upset the cart very easily, thus producing noise instead of melody. So a rigorous culture of voice is insisted and what is called Riyaaz becomes essential.

Thus far, we have dwelt the aadidaivata mode of operation of sound. When we come to ADYAATMIKA level we come to the realm of unheard sound. This realm is exclusively held by Shakti who is called PARA DEVATA(पर देवता) or the primordial shakti who generates the sound and resides at the swaadishtaana chakra.. This is the purest form of sound, which we call the “unheard melody” which only a few rare persons can conceptualise and hear only through HER grace. It requires a totally thought free mind which is attainable by deep meditation or in samaadhi states. One can hear these sounds in a variety of forms. The hissing sound ,what one hears when they close their ears, is the gross manifestation of shaki in any human being. If this sound is absent then, it is said that the praana has left the body and there is no more life present in

the body.

Some great singers are able to hear and see these sounds as letters when they are in the mode called pashyanti, that is when they are deeply absorbed in the singing. This is called *Mano dharma* mode of the singer. He is guided by the Devi to sing what he sees and this is purely gifted by the Devi to him. Such melodies enthral a real listener. This is what we refer to as ”unheard melody” Dr Balamuralikrishna often used to say that the letters dance in front of his eyes and he simply translates them into sound .

When a singer starts to sing a Raaga, he starts generating the letters or swara's into pearls or beads when he is in the mandra sthayi, aalaap mode, and then slowly starts weaving them and forming them into a string of letters of pearls when he is in the madhya sthaayi. When he comes to the taara sthaayi, the garland of letters is ready. He is more than willing to decorate the body of the RAAGA DEVATA, and feels fulfilled when she accepts his maala

and blesses him. This is what gives a singer the utmost satisfaction and happiness that he is able to be in tune with HER. That is why the listener completely merges in the NAADA and experiences a blissful state. This is the ultimate process of uniting with the unheard melody.

NAASADIYA SUKTA

Lecture rendered by
Poojya Tatwavidanda Saraswati
at
Bahamas
North
Atlantic Ocean

Transcripted and edited
by
Radhakrishnan Garani

Naasadiya sukta

This is the 129 th suktam in the 10th mandala of Rig Veda purported to be Rishi Parameshti who is none other than prajapati. Before we go into the text of this sukta,let us first understand what is meant by a sukta.

Sukta is generally a hymn praising a devatha. Devatha is one particular aspect of Ishwara, just like saying that it is one of the limbs of Shiva.
We have to visualise the devatha as a personification of Shiva. Devatha is an aspect of the higher power of Ishwara.
Most of the suktas, whatever are there, ultimately praise the glory of Ishwara only. When we recite a Sakta, for example,Shri sukta we presume we are praising the glory of Lakshmi, but then, the devata is an adjunct of Paramasiva only. In Agri suktam it is devatha Agni, another aspect of Ishwara. Shri (wealth) and Agni (fire) are two different aspects of Ishwara. Similarly, many aspects of Shiva

which are infinite in number exist. It is said in the Puranas that there are 33 crore devatas. But for our concern we can reduce it to 33 suktas.

Naasadiya sukta is one such sukta which does not deal with the praise of any devatha, but a very interesting thing is, the one in which the sage or the seer(one who sees the truth) visualises the truth.(यह पश्यति स पश्यति). We don't use the word "look" here as जानाति. *Jaanaati* has two meanings," it could be known or it could not be". This happens when we use *pashyanti* not in the meaning of seeing with eyes, but with the meaning of jaanaati, then that meaning is a different *jaanaati*. This is not about seeing the object with eyes. Visualising is the real seeing, knowing the contents deeply.

One such Rishi, (Parameshti purported to be Prajapati also) tries to visualize the cause of the universe जगत् कारणम्। concept of Brahman. Cause is always the earlier State. We are not talking of the universe as a *nimitta Karana* etc. When it is *advaya*,(one without the second)

one cannot have the *nimitta Karana.* … only *upaadaana karana* remains.

Nimitta Kaarana arises only when a conscious person is around. Here is the case of Brahman, awareness of the absolute,the stuff with which the universe is composed of. That is how Rishi is visualising. He is not visualising a person standing there and taking decisions and managing a few things etc. He is visualising that "Reality" from which alone appears all this universe सः तद् असृजत, he has created …how…तद् अभवत् it became. Then, तदासीत् .. existing now.

So,from a very gross point of view, we say that Brahma created this universe. तत् ब्रह् असृजत। What kind of creation? तत् अभवत्। Brahma itself manifested. That means, it has undergone transformation. The word transformation has a leniency towards परिणाम? Do we feel it as an assertion or otherwise? We feel the transformation only. We cannot stop at परिणाम since it puts us into dvaita, that means, it makes the GodHead into some material object. Therefore the world अभवत् is not the end. So,

the Rishi adds one more word, तादासीत् that alone is.
So instead of a transformation cause, it could be Brahman, which is the apparitional cause of this universe. If it is a transformational cause,we can know something about Brahman. But Shruti says, it is an assertion only. We can give an example of gold turning into a necklace. If we want to know about the nature of gold; we can only look at it as a product of a transformation leading into a necklace and then only we can know something about gold.

But we cannot do that with regard to Brahman, by looking at the *jagat. Jagat* is स्थूल or जड that is to say insentient, whereas Brahman is sentient चैतन्य, चेतन Jagat is called *dukhka sthana*. दुखालयं अशाश्वतं . So, if we have to talk about Brahma by looking at the Jagat,then Brahman would be असत् अचित् and दुखम् where as (it is actually opposite of *sthira* स्थिरा), we talk about Brahman as सत्त् चित् and आनन्द. Then how can the Jagat become the transformation of brahman. What kind of an apparition? Sat appears as asat, *chit* appears as *achit* and *ananda* appears as *duhkha*. So,

what kind of apparition could it be? An apparition rooted in bliss? There is no other way. Rishi Sees that Reality. He says that it did not come into being, but it appears to come. But for the one who knows, it does not even appear to come. But, he had to say something about Brahma. Yet he says. He says seven verses, about that reality which appears as the universe. It is called nasadiya sukta since the sukta begins with the word नासदासीत् .. नासद means not belonging to that, beginning to that, नासदिय therefore is a pratyaya.

Let us look into details of the sukta hymn by hymn.

This hymn talks about the reality before this creation. Rishi does not even use the word Brahman. He only talks about that Reality. This sukta is not popular in India mainly because of the Puranic cultured baggage people carry for generations, and believed in suktas which tend to praise the glory of devatas. Western thinkers however have heaped praise on this suktam because it is like Quantum physics talking about the quantum

world. Quantum world defies logic, defies description, yet a quantum physicist talks about that. He puts all the theory in a language called uncertainty principle. The word uncertainty itself is a quantum world, whereas physics is a certainty. The language of this sukta rhymes with this.

But, in this land of ours, everyone seems to know God. If you ask a purohit, he asserts that he is the custodian of the temple in which he has placed the God and he worships and also enables others to worship the deity. Many people have their respective Gods in their own way, on a shelf in one corner of the house. A common man however is non committal, since he says that God may or may not exist.

God cannot be realised by the intellect, since the mind does not move from the known to the unknown. Suppose the mind moves and holds on to the unknown, then it is no more unknown. So, the paradox is obvious. God is something that a mind can hold on to. The God that the world holds on to, is only a conceptual God of the mind. Is this God the same as the

real God? No. The concept is itself deeply coloured by the *vasanaas* and the *samskaraas* of the mind. We are all a bundle of memory or emotion. It is like the Quantum field. There is a universal quantum field in which there is a vortex here, pull there etc.   Mind is only going from.one known to another known, due to its conditioned memory, evolution et al. Mind Is only the past. There is nothing like the present mind. When thoughts operate, it is only the past that is operating.

This puts us into a question whether the concept of God is worthless. What is its worth if it is not a real God?
The answer is simple. The concept is created only to train the mind and discipline it to reach the Godhead. So we should neither reject God nor validate it.

It is good to remember the sloka……न ते रूपं न च आकारः   उपासकानां कार्यार्थम् ब्राह्मणो रूप कर्मणा .. ….Reality has neither the roopa nor the shape,nor the weapons, like *shankha* and *chakra*, no *kailasa* or *vaikunta* et al, These are all *Kalpanas to* make worship possible.

In nasadiya sukta, there is only **wonder, not worship**. When one looks at the Sun, there is wonder. Worship is a process that operates in the mind of phenomenon, whereas, wonder is much above phenomenon. That is why a wonderous thing takes one to a different dimension altogether. There is no movement of mind in wonder,unlike in worship. A mind that is incapable of wondering in that silence, (which is the real God), is unable to reach it at all. One has to prepare the mind for that. Another name for silence is *vairaagya*. Raaga means, eyes want to see,ears want to listen,taste buds want to relish something etc. In *vairaagya* all functions of *indriyas* are set at rest. The mind also remains quiet. A *virakta* alone knows how to wonder at everything. If reality has to express itself, then the mind should stop receiving and dissecting things and frame opinions.

In this sukta, the Rishi by visualising the *naama roopa*, rises above them, only to realise the Reality, by transporting himself to that level. Then he is lost in the beauty of that Reality.

Just as a raindrop which falls from above,reaches the ocean and loses itself, the Rishi, is visualising that Reality through naama roopa and then,he loses himself in it. This is not the movement of the mind from known to the unknown. In fact it is a very form of negation of the known because the known does not constitute the truth. Truth can only be observed, not known. Truth is the "Self" itself. Truth is "you" only. So, you can only be yourself,not to know "you". From that state of realisation,it comes forth as an expression, and that expression,is the Naasafiya sukta. That is why it is an अपौरुषेयं statement. It is a shabda behind a shabda or it is अशब्द appearing as शब्द.

Let us now go in detail into the mantra.

First verse

नासदासीन् नो सदासीत् तदानीं नासीद् रजो नो व्योमापरो यत्
किमावरीवः कुह कस्य शर्मन्नम्भः किमासीद् गहनं गभीरम्।।

ನಾಸದಾಸೀನ್ನೋ ಸದಾಸೀತ್ತದಾನೀಂ
ನಾಸೀದ್ರಜೋ ನೋ ವ್ಯೋಮಾ ಪರೋ ಯತ್ |
ಕಿಮಾವರೀವಃ ಕುಹ ಕಸ್ಯ ಶರ್ಮನ್ನಂ
ಭಃ ಕಿಮಾಸೀದ್ಗಹನಂ ಗಭೀರಮ್ |

(There was neither non-existence nor existence then. There was neither the realm of space nor the sky which is beyond. What stirred? Where? In whose protection? Was there water, bottom-lessly deep?)

ನಾಸದಾಸೀತ್ ನೋ ಸದಾಸೀತ್ ತದಾನೀಮ್
Tadaaneem means…"then". It does not imply time. It does not apply even to the mind. It simply implies a state before the universe appears. What could it be? Their expression is in words and word is thought, thought is expressed as word. We should not assume that the elements of the mind are expressed in words. (One should not think about a thing which is in the flow of time). Since language restricts a time element, definition seems to have already appeared. So *tadaaneem* means where there was no concept of time, say, at that time!

We use time, even while speaking about time. When we talk of the world, either there is something or something is not, a very fundamental reality. The world is a collection of opposites like, *Sukha-dukha*, *Dharma-adharma*, *punya- papa,* knowing-not knowing, all these are part of the *Samsaara*. To say that I do not know a flower, means that I have known about other flowers also and may not have known the one I am seeing. you have known yourself as a *drashta*. द्रष्टा.
Whenever you say "I know', there is an element of not knowing also. So,it is better to say "what is". it is the opposite of "not isness". Nothingness means the opposite of "here". What is that nothingness? So it is relative to say that. Is this phenomenal world "is" or "is not". Very fundamentally the existence itself is split into opposites. All creation therefore is nothing but opposite pairs. It is like magnetism dividing itself into the North and South pole or electrical force dividing itself into positive and negative, space dividing itself into up and down, time dividing itself into here and later… *Gata*

and bhavishya (गत and भविष्य). Space time itself is like that.

We talk of a Brahman in which there are no opposites. So, if we say *sat*
(सत्) is brahman, then *asat*
(असत्) is not that. One of these two *sat or asat* which make them relative. We are talking of a reality which you may call sat, but that is a part of "sat asat pratyaya". Is it some other sat? It is not part of sat asat. So, सत् न आसीत् , असत् न आसीत्. नासीत् रजः, नो व्योमा, अपरो यत्.
There was neither non-existence nor existence then. There was neither the realm of space nor the sky which is beyond.,

Supposing we say something is there, then it is already in the mind. When we say, something is not, then also it is already in the mind, since both are in the field of the known. They do not constitute reality. How to reach that reality? One has (negate) to reach the frontiers of the known and rise above it. This can be done by meditation. You bring to your mind what all is known and reject it. Bring to the surface of the

mind what is unknown and negate it. At this point, you are already in the realms of Brahman. It is described thus…. अन्यदेव तद् विदितात् अविदितात् अधि। ….You have to reach

the frontiers of knowing, because both known and unknown are inside what is called knowing. When you rise above this, then it becomes a wonder. Even the effort to categorise is dropped. That state is your true nature. That is Brahman. You are *Atma*. So, it is pure meditation and cannot be classified as isness or no isness.

(नासदासीन्नो तदासीत् तदानीं)
It is also compared with sushupti….then… rajaha na aaseet.. रजः न आसीत्….rajas always gives the impression of an universe, as the universe is always in flux. *Rajas*, being in between *satva and tamas,* acts as an *upa lakshana*. Even this was not there…नासिद्रजः.

The universe is nothing but matter.द्रव्यम्…..it is the manifestation of *tamo guna*. Movement or flux.. क्रिया..is *rajo guna*. *Satwa guna* is found in the intelligence of the universe. It is a

cosmogenic universe, not chaotic. It is a structured intelligence,where all these are accounted for.

Now, the question arises.
Was the universe active before Brahman appeared or before creation?...one cannot say that.
Was it ordered?...one cannot say that.
Was it intelligent? ….one cannot even say that.
So,before the appearance of the world, even the intelligence or order was not there.

नो व्योमा….what about space itself ? When we are talking about Being or Reality, everything should be contained in space, or. all locus is in space!
We have to construe space also like timelessness. It cannot be grasped with the intellect, since it is rooted in the past. So, NO VYOMAN.
Then what was there? अपरः यत्….nothing else…..

किमावरीवः कुह कस्य शर्मन् अम्भः किमासीद्   गहनं गभीरम्…
ಕಿಮಾವರೀವಃ ಕುಹ ಕಸ್ಯ ಶರ್ಮನ್
ಅಂಭಹ ಕಿಮಾಸೀದ್ಗಹನಂ ಗಭೀರಮ್.

किं आवरिहः (aavarana means cloud hiding the reality). That Reality…what did it contain? We are bound to ask, not in the sense of containing, but something greater. What does it have? Or what is it composed of? Or was there nothingness?
The answer is.
It is composed of no parts or it concealed everything. What did it conceal? it is revealing and concealing in all duality. Is it like a seed containing everything,but not revealing until it sprouts? Is Brahman like that? NO. As we know, Brahma does not contain or conceal or cover-up anything.

कुह कस्य शर्मन्?
The Rishi wonders if there is somebody (शर्मन्) high up concealing? … (कुह.). where. (कस्यKasya)..for whose sake?

We, on this earth assume that someone by name Vishnu is sitting high up and controlling everybody and everything, good and bad. Mind wants protection because it always feels insecure .

When the mind starts to work both knowing and not knowing appears. So, *brahmajnana* and *Brahma saakshaatkaara*, are both equally unreal. (As per Gaudapada, there is no *bandha, no moksha*)

Rishi further wonders..
अम्भः किमासीद् गहनं गभीरम्…
Was it like a deluge so deep that it could not be visualised?

In a puraanic context, it was all water everywhere, before creation. When water encompaases everywhere, it looks more like a deluge, nothing is seen, everything looks blank and submerged, like a depth of darkness in which nothing is seen. This is what the Rishi wonders. Was it like unfathomable water?
He says…certainly not!

Second verse

न मृत्युरासीदमृतं न तर्हि न रात्र्या अह्न आसीत्   प्रकेतः आनीदवातं स्वधया तदेकं तस्माद्धान्यन् न परः किं च नास

ನ ಮೃತ್ಯುರಾಸೀದಮೃತಂ ನ ತರ್ಹಿ |
ನ ರಾತ್ರ್ಯಾ ಅಹ್ನ ಅಸೀತ್ಪ್ರಕೇತಃ |
ಆನೀದವಾತಂ ಸ್ವಧಯಾ ತದೇಕಂ |
ತಸ್ಮಾದ್ಧಾನ್ಯನ್ ನ ಪರಃ ಕಿಂ ಚ ನಾಸ

(There was neither death nor immortality then. There was no distinguishing sign of night nor of day. That One breathed, windless, by its own impulse. Other than that there was nothing beyond.)

If we have to summarise the essence of nasadiya suktam, in one sentence, <u>it means that one should be left to remain alone completely</u>. We generally hold on to some type of routine and its ideas, as if they are the truth. We can arrive at the truth only when we do not hold on to anything in life. Truth can only be experienced when we become free from the known. It is only the known that

binds us. By a careful process of unlearning we can get rid of all the known. Then we remain at the door of the unknowable, which reveals the truth. It is akin to a sleep state. Holding on to dogmas does not create the space in the mind to realise that sleep state. This is the spirit of the nasadiya sukta.

Now the sloka…..Tarhi…
at that time..before creation…there was no death and no life. Life and death are the pair of opposites which come into action only after creation.
We cannot say,it was all death before creation. The word death here has to be taken as "no life" meaning, in the absence of life. No मृत्युः no अमृतं. Is it possible to describe sleep as death? It is neither life nor death.

Then, न रात्रया अह्न आसीत् प्रकेतः….. there was no appearance of either day or night… (प्रकेतः…apperance)
The reality cannot be day or night. We are bound to forget about the notion of day or night when we leave the Earth behind us. Only when we are standing on the earth relative to the

Sun, the concept of day and night envelops us. There is an atmosphere around the earth which also rotates along with the earth. When you travel in an aircraft, you are still in the grip of the earth's atmosphere. All these opposites are there when we move with the mind. Mind divides the seeing of an object into seer and the seen, as a pair of opposites. Seer is *mithya*, seen also is *mithya*. We have to rise above the opposite to see the truth. As per the Rishi, there was no concept of day and night. न असीत्।

Another point regards praketa. Was not The Sun who is a beacon of light, in appearance at that time? When light is experienced, while on earth,it is classified as day and night. So, there was nothing called daylight. There was **only light**.

Similarly the Atma Chaitanya,as *jaagrat*(waking consciousness),is the *chetana* while in jagrat. It is the source for all knowledge, but, it Itself is not this truth. But the origin of the waking consciousness is the truth, like all objects are seen in the sunlight. It is like seeing a hero and villain on the movie screen. Both

are false. Only the Light that falls on the screen is real. Rest are projections only. Even the waking consciousness itself is औपाधिक. But the pure *chaitanyam* that reflects in the mind, appears as the waking consciousness, its **origin** is the truth.

We get doubts. In that case, is that Reality alive or dead?
It is neither alive nor dead. It cannot be described. Words fail when you start describing it. Therefore it is only **silence**. Is it lifeless? *no" Was it inhaling or exhaling? "no" It was neither.
So, आनीत् अवातम्।
अवातम्। Means without wind।
It breathed without wind since wind is the product of creation. How can it breathe without the absence of wind?
स्वधया…by its own power.
When we ask where the galaxies are?., we say it is in space ….where is space located? …it is in itself.. it is in its own glory. स्वे महिंने प्रतिष्ठिताः.
It means everything has its being in Ishwara. Ishwara is having its being in himself.

Everything shines in the light of *atma Chaitanya*. So, the *Paramatma*, before creation, was breathing without mind, but with its own power …स्वधया….there was no other….tat ekam…तदेकम्….it cannot be described अनिर्वचनीय….

तस्मात् ह अन्यं पर किञ्च न आस.. Therefore,other than that, there was no other. That reality was called Brahman.
(Vedanta is not learning,in the conventional sense,one tries to unlearn what one had learnt. The fact is that "one" is not the doer. Truth is timeless. यत्र वेदाः अवेदो भवति।)
Third verse

तम आसीत् तमसा गूळमग्रेऽप्रकेतं सलिलं सर्वमाइदम्
तुच्येनाभ्वपिहितं यदासीत् तपसस्तन्महिनाजायतैकम्

ತಮ ಆಸೀತ್ ತಮಾಸಾ ಗೂಢಮಗ್ರೆ ಪ್ರಕೇತಮ್.ಸಲಿಲಂ ಸರ್ವಮಾ ಇದಂ.।
ತುಚ್ಚೆನಾ. ಅಪಿಹಿತಮ್ ಯದಾಸೀತ್
ತಮಾಸಸ್ ತನ್ ಮಹಿನಾ ಜಾಯತ್ತೈಕಂ ।

(Darkness was hidden by darkness in the beginning, with no distinguishing sign, all this

was water. The life force that was covered with emptiness, that One arose through the power of heat).

Tama aaseet.
It is possible to describe anything when there is light. If one sits in a totally dark room, nothing is visible. It is not possible to describe when we say it is pitch dark. You are carried by an inner darkness when you are asleep. That too, if you sleep in a pitch dark room, then, there is darkness outside also. Whereas in the waking state, there are two knowing states. You know that there is an object in front of you, and you also know that " you" are there. It happens this way. When you wake up from sleep,first , you know that you are there and then, there is an object in front of you. Similarly when you are about to sleep,first,you know that there are objects out there, eventually you stop knowing that "you " are there. In terms of vedanta, it is called *aham vritti and idam vritti*. When you wake up from sleep,aham vritti is the first thought and when you are about to sleep, aham vritti is the last thought. Between the two

vrittis, the entire world is there with the movement of mind,which appears as a world, due to our memory. In sleep, we stop knowing the outer which is covered by tamas, the inner also is covered by tamas but only "you" exist, since all the sense organs are restrained and World comes to an end. (सन्मात्राः करणोप समतातः)….,

Even the " I am conscious" is also withheld. Therefore, " I am" without being " I am". "I am" is the limitation of being.
Being, by itself, has no limitation. What we put in one particular way, it is the " I am". In another particular way, "being" is the world. You cannot describe सन्मात्रः
तम आसीत् तमसा गूढं। It was tamas covered by tamas. As the light of consciousness is put to an end, the process of knowing has come to an end.
Therefore it is गूढं…..resolved fully.
Darkness was in the beginning before creation hidden by darkness तमसा गूढं…. What is called "*sat*" is darkness hidden by darknes
Adi Shankaracharya calls sat as *sanmaatra*. Nothingness means all the process of

knowingness. It is close to *shoonya* in a way. you cannot distinguish this aspect from *poornam* also since *poornam and shoonyam* are very much alike. While Buddhists call this as shoonya, vedantins call it as अशब्दम्, अरूपं, अरसं,अनित्यं et al.

Vidyaranya swami says this as अग्रे अप्रकेतम्..(pratyaksha jnaanam *ashakyam…*प्रत्यक्ष ज्ञानं अशक्यम्)। It is not possible to know it perfectly..

तमो भूतं अप्रज्ञातं… अलक्षणम्..no attributes.. cannot even imagine…. अविज्ञेयं…not something that you can know. प्रस्तुतम् इव सर्वत्र…present in every possible way….it is like a sleep state…like, you are alone, when you are in deep sleep…. totally withdrawn from everything…there is no other one to communicate…it is like a seamless like, existence having no reality….

सलिलम् सर्व मा इदं…..salilam means water that which coming into being, was all water

तुच्चेन आभू अपिहितम् .. *tuccha* means *shoonya….* That which came into being. *Aabhoohu*.. is being covered with void.

Vidyaranya swami says.तमसा तन्मना जायत एकं…one with second rose or came into being with its own Glory (तन् महिम्ना) from the darkness.

Let us deliberate on this aspect,some more, since this is the difficult part of the sukta.

The world we know is no different from the knowledge of the world. Can there be a pot, without the knowledge of the pot?…cannot be…..pot is *jneya*.. it has to shine in the consciousness of some conscious being. Supposing nothing shines in the consciousness of the conscious being, then what type of existence is that?

Jneya always comes with *jnaana*. Both of them happen together. Ghata or pot is there,when ghata jnaana is there. When we say "the world" it is only a word! So knowledge is consciousness. The raw material for the object is consciousness or its movement is the question here. In the motionless movement, arises the Being. Knowing is a movement in the Being, which is the reality. When Being

resolves, knowing resembles tamas, since knowing itself is a movement(चित् आवेश). If Being is possessed by knowing, then it is in between सत् and चित्। Sat chit appears as the universe. Therefore "'Being" is the reality that resembles darkness. All that is known or knowable is absent in it. What is it that makes the movement possible, from that Being? There is no other factor. It comes out with its own glory, from which a form of knowing emerges. Knowing alone appears as Being. तमसः तन् महिना अजायत एकं….

Salilam here is used not as water but as a form of shakti.(Water possesses a strong power). We must remember here the upanishad statement…आपों वा इदम् सर्वं… This is a mind boggling description

Even John Milton says,. It is not light, but darkness which has taken a physical shape.
सलिलम् आप्रकेतं… indefinable …that alone covered everything…..like deluge. In deluge, there is water everywhere…all opposites are

covered by deluge of darkness… as if there is deluge….

From that state arose desire कम्मस्तदग्रे समवर्तताधि।..

Fourth verse

कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत्
सतो बन्धुमसति निरविन्दन् हृदि प्रतीष्याकवयो मनीषा

ಕಾಮಸ್ತುದಗ್ರೇ ಸಮವರ್ತಾತಾಧಿ ಮನಸೋ ರೆತಃ ಪ್ರಥಮಮ್ ಯಾದಾಸೀತ್
ಸತೋ ಬಂಧುಮಸತಿ ನಿರವಿಂದನ್ ಹೃದಿ ಪ್ರತೀಷ್ಯಾ ಕವಾಯೋ ಮನೀಷಾ.
(Desire came upon that One in the beginning, That was the first seed of mind. Poets seeking in their heart with wisdom found the bond of existence and non-existence)

From that being,which just resembles sleep…. तृच्चेन अपिहितं तमस्….covered with *tamas*…..that Reality tries to find a fulfillment in the apparitional becoming…
Example…when we wake up from the sleep phase, there is a shoonya-like phase for a very short span,like being in the NOW, in its own glory,... Then starts a movement.

The first stirring of Atma, is in the form of desire,. The desire to be.

It was the Being..then it was the stirring…desire to live. Most primordial desire, like the desire to LIVE. Ajnaana alone has manifested as desire. Desire is fundamental to living. Desire alone is samsaara. Brahma's desire however appears as macrocosm. सो कामायता। बहुस्याम् प्रजायेयेति..this is the whole basis of all creation.

Mind is the movement. रेतः..the very first sprout of movement is the mind….is the desire… That desire binds the Reality in the unreal world. सतो बन्धु..sat gets into bondage. We talk about Sambandha (स्वहन्द) ..being bonded by desire…one web being connected to another web…the worldly people are like that..
Niravindan. सतो बन्धुमसति निरविन्दन् हृदि प्रतीष्याकवयो मनीषा
…this truth is realised by a few people (kavayah) who remain motionless in wonder, or un-agitated when things happen around them, those who can realise the clear demarcation between existence and nonexistence. This is the conclusion drawn by the sages when they contemplated in their mind.
(niravindan…concluded)

So, Brahman is the basis or adhistaana for desire.

That desire happens to be the bondage of Brahman, bound in the *asat*. असत्..

This Brahman is called *shabala* or *apara* Brahman, inferior one, since desire is an inferior quality. Para Brahman becomes *saguna* Brahman resulting in fear and unhappiness. Hiranya garbha is the first jiva, has birth means, manifestation as the universe because of desire, whereas para Brahman remains as साक्षि. Witness consciousness.

Fifth verse

तिरश्चीनो विततो रश्मिरेषामधः स्विदासी दुपरिस्विदासी रेतोधाआसन् महिमान आसन् स्वधा अवस्तात् प्रयतिः परस्तात्

ತಿರಶ್ಚಿನೋ ವಿತತೋ ರಶ್ಮಿರೇಷಾಮ್ ಅಧಃ ಸ್ವಿದಾಅಸೀತ್ ಉಪರಿಸ್ವಿದಾ ಸೀತ್ ರೇತೋಧಾ ಅಸನ್ ಮಹಿಮಾನ ಆಸನ್ ಸ್ವಾಧಾ ಅವ ಸ್ಥಾತ್ ಪ್ರಯತಿ ಪರಸ್ತಾತ್

(Their cord was extended across. Was it below? Was it above? There were

seed-placers, there were powers. There was impulse beneath, there was giving forth above)

Out of the desire came entire panchabhutas, mind etc. from the womb of the universe (वितता एषाम्) came living and nonliving, all the multitudes of objects. It is like the multiple objects appearing on the movie screen. All these things have a common structure of interpenetration of horizontal and vertical threads.

This is a tough vision of the vedanta, where people fail to realise the truth…. object versus the knowledge of the object. Vitatah Rashmi hi eshaan….all creation is pure *chaitanyam* alone.

Let us say. Ghata. It is *jneya* vastu. An object that is known never occurs without *jnana* of the ghata. Can there be any known object in this world without *jnaana* in this creation? Known is a superimposition on knowledge. There is no knower. There is knowledge. ज्ञानं एव ज्ञातृत्वेन उपजीयते । Knowledge alone is construed as the knower. Thinker and thought are one and the same. Atma is the substratum. Thinker is

the ego. *Jnaana* alone is taken as *jnaata*. For example, river means flow, a river does not flow.

So, *jneyam* can never occur as *jnaana*. Without the awareness of the pot there cannot be a pot. Awareness does not have an anchor. *Jnaana* is independent, but *jneya* is always dependent on *jnaana*. It is an appearance of the pot in the *jnaana*. Jnaana appears as space,time,tree,men,women, everything else one beholds.

So, jnaanam appears as the web and weft of the creation.

It is like a wave of water having a crest and trough. Water in the top, in the middle and in the bottom.

In a movie, on a screen, light alone appears as everything that is projected on it. In the case of a pot, it is light everywhere, inside and outside. Similarly it is all the light of awareness, interpenetrating the awareness of creation. It <u>is an emphasis that jnaana alone is the origin of creation.</u>

When we come to the aspects of cosmology, there is a Purana version and there is a

Darshana version. Everything is personified in a Purana vision. It is an extrapolation of the *loka drishti or loka Anubhava.* Just as we live in a community and consider that devatas also live like us in a community. They also get married and have children. They also fight like how we do on earth. It is all names and forms, Male and female come together so the creation happens Devatha coming together becomes *aadi dampati.* Lakshmi.. Narayana, Parvati ..Ishwara, etc .

In vedanta Darshana,there are no female or male concepts. It is only .*para prakriti and apara prakriti.*
Lord Krishna in bhagavad gita (7-04/7-05) says that prakriti is of eight dimensions. Para prakriti is the one which upholds the universe.

We use the words inferior for insentient beings and superior, when we talk of sentient beings. That is why in creation there is what is termed as upper and lower.
रेतोधा आसन्। महिमानः आसन्
In the first creation there is the male principle(रेतोधा) which is para prakriti.sentient principle

and female principle (महिमानः) which is apara prakriti… insentient principle.
The apara prakriti which is also called maya, shakti etc, is called *swadhaa* (inferior). The para prakriti is called *prayati*(superior).
स्वधा अवस्थात्। प्रयति अवस्यात्
If you look at the known, say the body, it is made of panchabhutas, mind, ego and intellect.. eightfold apara prakriti.
Para prakriti is like a dance master and the dance, the master, has in his fold, all the details of the dance.

Sixth verse

को अद्धा वेद क इह प्र वोचत् कुत आजाता कुत इयंविसृष्टिः
अर्वाग् देवा अस्य विसर्जनेनाथा को वेद यतआबभूव

ಕೋ ಅದ್ಧಾ ವೇದ ಕ ಇಹ ಪ್ರವೋಚತ್ | ಕುತ ಆಜಾತಾ ಕುತ ಇಯಂ ವಿಸೃಷ್ಟಿಃ |
ಅರ್ವಾಗ್ದೇವಾ ಅಸ್ಯ ವಿಸರ್ಜನೇನಾ ಥಾ ಕೋ ವೇದ ಯತ ಆಬಭೂವ.

(Who really knows? Who will proclaim it here? Whence was it produced? Whence is this

creation? The gods came afterwards, with the creation of this universe. Who then knows whence it has arisen?)

If everything is known, and knowable,(if you think like that), then truth can be offered on a platter by somebody. Truth is not a property to be inherited. It has to be discovered. Any Guru cannot find it for you. He will not tell you what to know. If he tells, then the thing is already discovered. He will tell only **how** to know. An interesting thing to note here. A Sadhu, once said that he can think, he can fast,and he can wait. One has to put in an effort to arrive at that. Starting point for that is *Brahma jijnasa*. One has to have an enquiry mind and to do this he has to keep an empty mind.

That is the spirit of this sloka. को वेद? Who knows brahman as(अद्दा) *saakshaat*, directly, like knowing something. Nobody can think of knowing like that.
क इह प्रवोचत्? What was there to tell about that creation ?

Many questions like,what is the truth of this world, what is this variety of creation, life and death, Sukha and dukkha. One cannot say that this is all unreal as it is continuously changing. How to explain the creation which is full of contradictions(which is complete in itself). It is neither me nor mine. "Kuta aajaata"? Where did I come from? All the answers cannot lead one to the truth.

कार्य कारण भाव itself is illuminated by the आत्म चैतन्य।

Naasafiya sukta leads to a *drishti srishti vaada or ajaativada.* The. Spirit of enquiry is kept alive in this sukta. Only then, one can resolve all doubts and notions. This can happen only when one becomes fearless and starts with an empty mind. When you abide as Atma, only then saakshatkara can happen.

अर्वाग् देवा अस्य विसर्जनेन. Panchabhutas have created this universe. Even Agni Indra Varuna are all of later origin…. arvaakjina… They were not there prior to Brahman. So, they will not be able to. know about Brahma. Visarjana means smruti.

Is it possible to know with our buddhi about all this? Brahman is much above Mahat tava and avyaakruta.
को वेद यतआबभूव. Who knows what is the *upaadaana* and *nimitta* of this universe?

Seventh verse

इयं विसृष्टिर्यत आबभूव यदि वा दधे यदि वा न
यो अस्याध्यक्षः परमे व्योमन् सो अङ्ग वेद यदि वा नवेद

ಇಯಂ ವಿಸೃಷ್ಟಿರ್ಯತ ಆಬಭೂವ |
ಯದಿ ವಾ ದಧೇ ಯದಿ ವಾ ನ |
ಯೋ ಅಸ್ಯಾಧ್ಯಕ್ಷಃ ಪರಮೇ ವ್ಯೋಮನ್ |
ಸೋ ಅಂಗ ವೇದ ಯದಿ ವಾ ನ ವೇದ ||

(Whence this creation has arisen– perhaps it formed itself, or perhaps it did not –
the One who looks down on it, in the highest heaven, only He knows or perhaps He even does not know.)

Where does this sristi originate from? If we say, it originated from para Brahman .. यदि वा

दधे…यदि वा न… does he or does he not hold on to the substratum?
Lord Krishna in bhagavad gita says. तस्य कर्तारम् अपि मां विद्धि… अकर्तारम् अपि मां विद्धि.. You understand that I am the doer and also not the doer.

For example, the light in the room shows all objects like chairs, table books etc. Does it bring out all these things from outside or does it not? Light only shines on them.
Similarly,when we talk of gold and the ornaments, does the gold uphold all the ornaments. The world of ornaments is only in the mind, not in the GOLD. Is the gold cause of the ornaments? Maybe or may not. All these questions arise due to our ajnaana. It is like the concept of rajju sarpa *upaadaana kaarana* due to ignorance. The fact is,there was never a sarpa in the rajju anytime. We only become victims of the mind and start believing the mind like building castles in the air!
That is why Lord krisna said that Ishwara is the *adhyaksha* of the karma but he is *asanga also*. He is only a witness. He is only a Being.

When the Being becomes, then everything appears.
On a screen in a movie theatre, a movie cannot appear without the light. But the light does not create the movie.
So where does Brahma abide in? Does he abide in creation? Just as gold in a necklace abides in its own glory, Brahman also abides in his own glory.
There are three catogories of space.
Chittaakaasha. Internal space
Bootaakasha the space we can feel.
Chidakasha. The space of pure awareness.

Let us understand what the word अङ्ग in the sloka refers to .
It means "certainty"
Can some one say with certainty that Brahman is the origin of this creation or not? Does He know the creation? We do not know, who knows that? May be no one! Even He!
The glory of Hinduism is that truth cannot be described as a formula. Only inquiry can lead one in that direction. It is an open ended enquiry.

Vidyaranya swami quotes a sloka from the maitreyi brahmana(2-4-14) of brihadaranyaka upanishad.
When duality appears to be there, one sees the other, one hears the other, one smells the other,one thinks of the other….

When all questions are resolved in the Atman, there is nothing called the second. THAT ALONE REMAINS. Everything else is negated holding on only to that ATMA.
केन कम् पश्येत्…it sees What?
Only jnaana prevails.
Atma does not see anything with a particular instrument.
केनापि किमपि न जिघ्रति? Atman knows all the appearance as it upholds the very appearance.
It is even better to say that it does not even know because there is no appearance at all.
So, यदि वा अङ्ग वेद यदि वा न।

The Rishi leaves the matter as an open ended statement or even as a question for anyone to ponder.

Om tat sat

GAYATRI MANTRA

S K RAMACHANDRA RAO

TRANSCRIBED BY
GARANI RADHAKRISHNAN

In the matter of mantras there are two major divisions. One is the Vedic and the other is the tantric. Whatever we read about mantras, repetition etc relates to the tantric aspect. But the Vedic mantra is merely hymns of the Rig-Veda. So, the mantra is more powerful than the hymns. The Vedic mantras are called apourusheya, not a product of the human mind. It is an intuitional perception of the reality of the divinity. The Vedas are called as *trayee* since only the three, Rig Yujus and Saama were recognised and the fourth one Atharwa was added later on. In fact in the vedic tradition all of them are based on the *pranava* Om.

.Among all mantras, the Gayatri is supposed to be the most powerful mantra. It is most efficient and most frequently resorted to. Om was the first sound in the creation which broke into three units A U and Ma. Each of these were further amplified by the *vyaahrutis,. Akaara* became the *bhoohu*, *ukaara* became the *bhuvaha* and *makaara* because the suvaha or swaha. And each of these vyahrutis in due course became the parts of the Gayatri. Tat savitru varenyam corresponds with the Akaara and bhoohu. Bhargo devasya dhimahi corresponds to Ukaara and bhuvaha. Dhiyoyonaha prachodayaat with suvaha of the vyahruti and makaara corresponds to Om.

These paadaas of Gayatri in due course resulted in the three Vedas, Rig-Veda from the first paada, Yujur Veda

from the second paada and Saama Veda from the third paada. All the shastraas emanated from the three Vedas. So the entire learning is ultimately traced to the Om, the pranava. But Om cannot be an independent mantra for many purposes. The independent mantra Om is only for the renunciates or sanyasis, those who want to annihilate all the five koshaas, anna,prana,manas, vijnaana and ananda and to go beyond that. Therefore only for them alone pranava is indicated. Praana is the presha for the mendicant. But for all others, where dharma artha kaama and moksha are required to be sacrificed, the vyahritis are important. But the vyahruti unless it is conjoined by a meaningful mantra would be ineffective since every individual is fed with words and meanings.

So, bhoorbhuvahswaha represent the three planes. Bhoohu is prithvi, bhuvaha is antariksha and suvaha is the upward region. So, these three vyahruti s represent the three realms corresponding to the three areas of the human body. From feet to kati (the lions)is bhoohu or prtitvi, from kati to kantha is the antariksha and from kantha to sahasraara and above is the suvaha. So the vyahrutis are not independent by themselves but have to go along with a mantra. Therefore, there is no recitation of Om bhuhu suvaha etc by themselves. So a mantra is naturally grrouped into these realms,thus three paadas of Gayatri are always associated with the vyahrutis and with the pranava, to indicate that the pranava is the bija and the three vyahrutis are the three shoots and the three paadas are the three ramifications

thereof. Therefore the normal Gayatri would be - Om bnurbhubasuvaha tatasavturvarenyam bhargodevasya dhimahi dbiyoyonaha prachodayaat. Sometimes there is also a thing called the shiras- Om apo jyotiraso amrutam brahma bhurbhuvah suvarom. So this is the compactness of the mantra or samputikarana of the mantra starting from Om bhur bhuvas suvaha and ending with the same bhurbhuvassuvarom at the end. Om sandwiches the entire mantra.

Sn the Brahmagayatri, the vyahrutis and pranava are ommitted. Only the three paadas are used. So Gayatri is called the moola mantra or pradhaana mantra or Mahamantra. There are several viniyogaas for this Gayatri mantra.

One of the uses is the placement of the daitis on the several limbs of the body called anganyasa and karanyasa. Each of the letters of the mantra, the three paadas and the 24 letters (chaturvimshatyakaraha,tripada gayatri) are placed on the several limbs of the body for nyaasa.

The second purpose for which the mantra is used is the praanaayaama where the surya shodhana praanayaama is supposed to be of equal duration between the pooraka kumbhaka and recahaka, where one of the paada is recited during the three processes since each paada has eight letters. So, the normal balance between the three aspects of the pranayama is taken care of by this tripada gayatri. In other varieties of pranayama where the kumbhaka progressively becomes longer, the second paada is repeated twice

and so on. While doing pranayama the omkara, vyahruti and gayatri shira are not included, only the three paadas are used.

The third purpose for which gayatri is used is for japa. In Japa there are two aspects. Japa etymologically signifies an articulation.(japa vyaktaayam vaachi). It is all a mental contemplation (japa maanasecha). It serves both purposes. The mantra is repeated in a sequence with proper under standing of each of the word used in the mantra. Pada paatha will be tat savitruhu varenyam. Samhaita paatha would be tatsaviturvarenyam. In pada paatha each word is articulated separately, the mind contemplating on the significance of the word meaning.

So, in japagayatri recitation and meaning is very important. Unless the meaning is not deliberated upon the Japa does not become complete. Each devotee takes these differently and there are elaborate procedures for this depending on the predominance of one of the three gunas, satva rajas and tamas. The meaning of the mantra gets altered depending on the gunas of the individual. In a person where tamas is predominant, he should concentrate on the one paada of the mantra namely bhargo devasya dhimahi. If satva prevails in him, then it will be tatsaviturvarenyam depending on the utkarsha of one or the other guna. The purpose of japa is to get rid of either the tamas or rajas. Like this, the japa involves the alteration of the three lines of Gayatri with emphasis on the word. So, japa is more complicated than pranayama. Normally

most people do not understand this and merely repeat the words without any benefit.

According to Gayattri tantra, when a line of the gayatri is meditated upon, one particular part of the body gets into prominence. The first line of repitition tat savtuhu varenyam, the naabhi(naval) gets prominence. The naabhi and all the parts surrounding the naabhi are profused with the sound pattern.
The second line represent the anaahata (heart centre) centre and the third line,the bruhmadhya(space between the eyebrows) region. So, the three paadas of gayatri have specific reference to Naabhi, hridi, and bruhmadhya or the ajna chakra. The mantra emphasis gets naturally gets altered depending on the facility with which one can concentrate on one or other centre. The individual who is using this mantra must be able to judge the properties and the profitability. A given mantra may not be effective if it is not understand in the right way. The why and how of the mantra is all that matters.
The gayatri that is communicated to ordinary lay people is only the three lines. But these three lines are a means to reach the fourth paada called chatushpaad gayatri. .Unlees one is in a position to hold his mind steady, the use of the fourth paada becomes ineffective. This fourth paada is called avyakta gayatri, un manifested un articulated part of the mantra. Paro rajase saavarom is the fourth paada. Paro rajase means beyond the three worlds. The three pandas of gayatri refer to bhoohu bhuvaha suvaha (prithwi antariksha and mid region).

The fourth paada is the reference to the transcended world. Rajas is the world. This principle of gayatri is beyond the three worlds. Without contemplating on that, there lines of gayatrei have no meaning. The three paadas are *niraalambaas* since they have no dependency unless they are established. Even though it is not formally communicated, the gayatri mantra should involve the fourth paada. If we conceive the esoteric import of gayatri, the avyakta is Brahman and it is not communicated as it is a secret part (rahasya). There is a prohibition in its communication like the gayatri shiras- Om apo jyoti raso amrutam brahma bhuvassuvarom.

When you look at the meaning of gayatri shiras, Brahma is ayakta again. Apaha is the seed from which every thing in this world has been created or creation has formed. In the beginning of creation there was only water. Undistinguished watery traits were there in the beginning of creation. So, the gayatri takes us back to the beginning of creation. In that water trail was the mind. *Manas* came into being. *Manas* is a form of *kaama*(desire). and the kaama is represented by light. Light is the one which makes living work. So,*Om Apaha jyoti* and the entire life is the essence of the desire, vision (*rasaha*). This is the immortal Brahma--- *amrutam brahma.* This amrutam brahma is *paro rajase saavarom.* Instead of the secret wording, a sort of paraphrase is given as *apo jyoti raso amrutam brahma*. Unless the brahma is contemplated upon, the gayatri mantra becomes useless. That is why TAT which is in the beginning of the mantra, represents Brahman. In the

end of each chapter of Bhagavad-Gita we have OM TAT SAT ITI. (*Om tat sat iti Brahmano nirdeshaha-trividham*). These are the three ways of indicating Brahman in the word Om.tat sat. So,TAT ITSLEF IS BRAHMAN and the chatushpaada of gayatri.

When one contemplates on this, there is a thought that the mental reflection of Brahman is needed while understanding the mantra and there is to and fro process to be maintained. But the gayatri is fulfilled only when all the thought processes are subsiding. Therefore the *turiya paada* of gayatri- turiya is beyond the fourth is called *apadaa gayatri.* Apada means without a thought, pada is thought. This thoughtlessness or the incomprehensibility of the ultimate truth of Gayatri should end there. The mantra of gayarti should end with *apadasi- Apad asi* (you are the thoughtless). Pad also means all words with *gati artha* (going,movement). Apad has also a *jnaana artha*(Knowledge). Apad is now what you cannot know and trace. Apad represents-*gayatri padati(y*ou are devoid). When one recognises this, .gayatri mantra stops there.

That is how the mantra operates. *gaayantam traayata iti gayatri.* that which protects the person who recites. Chandogya Upanishad mantra states thus *gayaan traayataha iti gayatri* gayaaha means praana since gayatri protects all pranaas. It protects the life force itself. This is how gayatri, after it is initiated(followed by an explanation of the meaning) should be practiced, not until the meaning becomes clear.

We will now see what is ajapa japa gayatri. Ajapa gayatri is not actually gayatri but the number 24 is Important. Nyasa of this type of gayatri is as. Follows--Soham ajapa mantrasya, ajapa gayatri, chandaha, Atmaa rishihi, paramatma devata, saha shaktihihi, ham keelakam, mokshaarthe viniyogaha. That is the formula given. It is called ajapa japa for the reason that the instrument for the japa is the shwaasa and uchwaasa. which goes on from the moment of birth till the moment of death. Breathing in and breathing out goes on continuously. It is *shwaasa uchwaasa gamana aagamanam.* This is taken as a routine of japa which is not articulated. Therefore it is ajapa.

The idealogy behind is thus. There is breathing in shwaasa, breathing out nishwaaasa from the two poles of existence. One is the moolaadhaara and the other is sahasraara. Moolaadhaara is known as adhahkundalini and shasraara is called urdhwa kundalini. It is also called urdhwa mooladhara. So, in-between these two the air moves to and fro. This is shwaasa. When it goes out, the outgoing breath is signified as Ham. Hakaara with a cresent and a dot. *Ardha Chandra bindu yukta hakaara.* It is ham. The in breathing is called Sa. *Hakarena bahiryaati sakaarena veshet punaha*.*sa visarga sakaara saha*. So, the ham and Sa represent the movement from one pole to the other and the return of the same breath to the previous mode. This is aroha and avaroha-ascent and descent. One ascent and a decent constitutes a shwaasa. Sixty such swashaas

constitute a Paraná The shwasa begins at the moolaadhaara but settles down at the heart centre as praana. Praana is thus called anaahata (settling at the anahata chakra). Six of these pranaas constitutes one naadi. Sixty such naadis becomes one ahoratra or 24 hours and the aggregate would be 21600 shwaasa, which goes on. This 21600 shwaasas in aroha and avaroha constitutes one japa. .This one japa is further divided into 24 divisions. This 24 is the number for gayatri((*chaturvimshat akshara gayatri).*

So, this japa which goes on continuously is called ajapa japa gayatri. Rest of the gayatri is not included here. Only the chandas which is the 24 akshara represent the 24 hours or ghatika. So 21600 shwaashas are equated to the jiva or praana. The jiva is supposed to be joined with the japa without a break day and night as long as the individual is alive. This is the signiface of Ajapa. This ajapa in its ascent and descent is *dwaiakshara ajapa*. The two letters are ham and sa. When it goes up it is ham sa and when it comes down (in the avaroha) it is sa. The statement-*deho devaalayah proktaa jivo dehah sanaatanaha, tyajet ajnaana nirmaalyam* means that the body is mentioned as a temple and the soul is the owner of it. Thus the body has to be used to remove the ignorance. This Soham is not saha aham. It is saha ham. It is hamsasoham. This is the Japa that goes on continuously in the ascent and descent and the individual should concentrate on what is happening in the respiratory system within him so that he identifies the jiva and that is why the *aatma ashtaakshra* mantra is

prescribed. It is.,Om hrim shrim so ham swaaha and there is a gayatri for this.
Soham hamsaaya vidmahe Poorna hamsasya dhimahi Tanno hamsa prachodayaat. May we realise hamsa(that is our self) as swan. Let us meditate on the praanahamsa ,the supreme self. May hamsa illuminate us.

Om shantihi shantihi shantih

EXPLANATION OF DIFFICULT VEDANTIC TERMS

SOURCE

SARVASAARA UPANISHAD
AND
NIRALAMBA UPANISHAD

COMPILATION

RADHAKRISHNAN GARANI

Sarvasaara upanishad and Niralamba Upanishad have been classified under twenty four ordinary Upanishads.

These two contain the vedantic terminology and are like a dictionary of vedantic terms used in the Upanishads.

Sarvasaara upanishad belongs to the Atharvaveda.

Although this appears in Krishna yajurveda also, their differences seem to be very small. TWENTY three different aspects of the Vedic terminology has been explained in this Upanishad.

Niralamba Upanishad belongs to the Shukla yajurveda.. This has forty one Vedic terminology.

But the explanations given in both differ in their content and context.

Not Much is known about the Rishis who wrote this and also the period in which

they were written.   In all probability this was written during the time when muktika upanishad was in vogue.

I have created these using the help of many writers to whom I am deeply indebted.
The purpose of taking up this task is to help a mumukshu to get a grip on the vedantic terms. This is, in my opinion a very good for one who takes up serious saadhana

The reader hopefully gets all the benefits out of this

Shubham

Sarvasara Upanishad

English comments by
Swami Madhawaananda
Advaita Ashrama kolkata

Sanskrit text and editing by
Radhakrishnan Garani

समस्तवेदान्तसारसिद्धान्तार्थकलेवरम् ।
विकलेवरकैवल्यं रामचन्द्रपदं भजे ॥

I bow at the feet of Sri Ramachandra who has enabled me to assimilate the essence of the entire vedantic truths about the existence of an awareness which has no adjunct whatsoever.

सर्वसारं निरालम्बं रहस्यं वज्रसूचिकम् ।
तेजोनादध्यानविद्यायोगतत्त्वात्मबोधकम् ॥

This **upadesha** of the "Atman" which is highly secretive and sharp like a diamond, is meant for an aspirant to give him the necessary capability to study "THAT" very shining light of awareness.

ॐ सह नाववतु ॥ सह नौ भुनक्तु ॥ सह वीर्यं करवावहै ॥
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥

ॐ शान्तिः शान्तिः शान्तिः ॥
Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om! Let there be Peace in me!
Let there be Peace in my environment!

Let there be Peace in the forces that act on me!

कथं बन्धः कथं मोक्षः का विद्या काऽविद्येति ।
जाग्रत्स्वप्नसुषुप्तितुरीयं च कथम्।
अन्नमयप्राणमयमनोमयविज्ञानमयानन्दमयकोशाः कथम् ।
कर्ता जीवः पञ्चवर्गः क्षेत्रज्ञः साक्षी कूटस्थोऽन्तर्यामी कथम् ।
प्रत्यगात्मा परात्मा माया चेति कथम् ।

1. Om. What is Bandha (bondage of the Soul) ?
What is Moksha (liberation) ?
What is Avidya (nescience) ?
What is Vidya (knowledge) ?
What are the states of Jagrat (waking), Svapna (dreaming), Sushupti (Dreamless sleep), and the fourth,Turiya (Absolute) ?
What are the Annamaya, Pranamaya, Manomaya,Vijnanamaya and Anand maya Koshas (vestures or sheaths of the soul) ?
What is Karta (agent),

what is Jiva (individual self),
What is Kshetrajna (knower of the body)?
What is Sakshi(Witness), the Kutastha?
What is Antaryamin (Internal Ruler) ?
What is this Pratyagatman (Inner Self), what is Paramatman (Supreme Self), the Atman, and also Maya ? --

The Rishi answers

The master of Self looks upon the body and such like things other than the Self as Itself: this egoism is the bondage (बन्धः) of the soul.
The cessation of that (egoism) is *Moksha*,; मोक्षः liberation.
That which causes that egoism is *Avidya*, nescience. आविद्य
That by which this egoism is completely turned back is *Vidya,* विद्या knowledge.
When the self, by means of its four and ten organs of sense beginning with the

mind and benignly influenced by the sun and the rest which appear outside, perceives gross objects such as sound etc., then it is the Atman's *Jaagrat* जाग्रत् (wakeful) state.
When, even in the absence of sound etc., (the self) not divested of desire for them, experiences, by means of the four organs, sound and the rest in the form of desires - then it is the Atman's state of *Svapna* स्वप्न (dream).
When the four and ten organs cease from activity, and there is the absence of differentiated knowledge, then is the Atman's state of *Sushupti* सुषुप्ति (dreamless sleep).

अवस्थात्रयभावाभावसाक्षी स्वयंभावरहितं नैरन्तर्यं चैतन्यं यदा तदा तुरीयं चैतन्यमित्युच्यते ।
2. When the essence of consciousness which manifests itself as the three states,

is a witness of the states, (but is) itself devoid of states, positive or negative, and remains in the state of non-separation and oneness, then it is spoken of as the *Turiya*, तुरीय the fourth.

अन्नकार्याणां कोशानां समूहोऽन्नमयः कोश उच्यते ।

The aggregate of the six sheaths, which are the products of food, is called the ***Annamaya-kosha*,** alimentary sheath.

प्राणादिचतुर्दशवायुभेदा अन्नमयकोशे यदा वर्तन्ते
तदा प्राणमयः कोश इत्युच्यते ।

When the fourteen kinds of *Vaayus* beginning with the *Praana*, are in the alimentary sheath, then it is spoken of as the ***Pranamaya-kosha***,

एतत्कोशद्वयसंसक्तं मन आदि चतुर्दशकरणैरात्मा

शब्दादिविषयसङ्कल्पादीन्धर्मान्यदा करोति तदा मनोमयः कोश इत्युच्यते

vesture of the vital airs.

When the Atman united with these two sheaths performs, by means of the four organs beginning with the mind, the functions of desire, etc., which have for their objects sound and the rest, then it (this state) is called the ***Manomaya-kosha***, mental sheath.

एतत्कोशत्रयसंसक्तं तद्गतविशेषज्ञो
यदा भासते तदा विज्ञानमयः कोश इत्युच्यते ।

When the soul shines being united with these three sheaths, and cognisant of the differences and non-differences thereof then it is called the ***Vijnanamaya-kosha***, sheath of intelligence

एतत्कोशचतुष्टयं संसक्तं स्वकारणाज्ञाने वटकणिकायामिव वृक्षो यदा वर्तते तदानन्दमयः कोश

इत्युच्यते ।

When these four sheaths remain in their own cause which is Knowledge (Brahman), in the same way as the latent Banyan tree remains in the Banyan seed, then it is spoken of as the ***Anandamaya -kosha,*** causal frame of the Soul.

सुखदुःखबुद्ध्या श्रेयोऽन्तः कर्ता

When it dwells in the body, as the seat of the idea of pleasure and pain, then it is the ***Karta***, agent.

यदा तदा
इष्टविषये बुद्धिः सुखबुद्धिरनिष्टविषये बुद्धिर्दुःखबुद्धिः
शब्दस्पर्शरूपरसगन्धाः सुखदुःखहेतवः ।
पुण्यपापकर्मानुसारी भूत्वा प्राप्तशरीरसंयोग-मप्राप्तशरीरसंयोगमिव कुर्वाणो यदा दृश्यते तदोपहितजीव इत्युच्यते ।

The idea of pleasure is that which pertains to wished-for objects, and the idea of pain is that which pertains to

undesirable objects. Sound, touch, sight, taste, and smell are the causes of pleasure and pain. When the soul, conforming itself to good and bad actions, has made a link of the present body (with its past body), and is seen to be effecting a union, a connection as it were, with the body not yet received, then it is called the ***Jiva***, individual soul, on account of its being limited by Upadhis.

मन आदिश्च प्राणादिश्चेच्छादिश्च सत्त्वादिश्च पुण्यादिश्चैते
पञ्चवर्गा इत्येतेषां पञ्चवर्गाणां ।

The **five groups** are those beginning with the mind, those beginning with the Prana, those beginning with the *Sattva*, those beginning with the will, and those beginning with merit.

धर्मीभूतात्मा ज्ञानादृते न विनश्यत्यात्मसन्निधौ नित्यत्वेन प्रतीयमान आत्मोपाधिर्यस्तल्लिङ्गशरीरं हृद्ग्रन्थिरित्युच्यते ।

The ego possessing the attributes of these five groups, does not die out without the knowledge of the ever-attained Self. That which, owing to its proximity to the Self, appears as imperishable and is attributed to Atman, is called the Linga-sharira (subtle body), and the "***heart's knot*"**.

तत्र यत्प्रकाशते चैतन्यं स क्षेत्रज्ञ इत्युच्यते ।
The Consciousness which manifests itself therein is called the ***Kshetrajna***, Knower of the Kshetra (body).

ज्ञातृज्ञानज्ञेयानामाविर्भाव-
तिरोभावज्ञाता स्वयमाविर्भावतिरोभावरहितः

स्वयंज्योतिः साक्षीत्युच्यते ।

3. He who is the cogniser of the manifestation and disappearance of the knower, knowledge, and the knowable, but is 1himself devoid of such manifestation and disappearance, and is self-luminous, is called the ***Saakshi***, Witness.

ब्रह्मादिपिपीलिकापर्यन्तं
सर्वप्राणिबुद्धिष्ववशिष्टत-
योपलभ्यमानः सर्वप्राणिबुद्धिस्थो यदा तदा
कूटस्थ
इत्युच्यते ।

When being perceived in an undifferentiated manner in the intelligence of all beings, from Brahma (the Creator) down to an ant, it resides in the intelligence of all beings, then it is called the ***Kutastha***.

कूटस्थोपहितभेदानां स्वरूपलाभहेतुर्भूत्वा मणिगणे सूत्रमिव सर्वक्षेत्रेष्वनुस्यूतत्वेन यदा काश्यते
आत्मा तदान्तर्यामीत्युच्यते ।

When, standing as the means of realising the real nature of the Kutastha and others, which are differentiations by virtue of possessing limiting adjuncts, the Atman manifests itself as inter-woven in all bodies, like the thread through a string of jewels, then it is called the ***Antaryamin***, Internal Ruler.

त्वंपदार्थादौपाधिकात्तत्पदार्थादौपाधिक-
भेदाद्विलक्षणमाकाशवत्सूक्ष्मं केवलसत्ता-
मात्रस्वभावं परं ब्रह्मेत्युच्यते ।

When the Atman shines forth - absolutely free from all limiting adjuncts, brilliant, as a homogeneous mass of consciousness in its nature of pure Intelligence, independent - then, it is spoken of as the

Entity of "Thou" (Tvam), and as the ***Pratyagaatman***, Inner-Self.

सत्यं ज्ञानमनन्तं ब्रह्म । (That which is) Satya (the Reality), Jnana (Knowledge), Ananta (the Infinite), Ananda (Bliss), is ***Brahman***.

सत्यमविनाशि ।
The Reality is the indestructible;
अविनाशि नाम देशकालवस्तुनिमित्तेषु विनश्यत्सु यन्न विनश्यति तदविनाशि
That .which, when name, space, time, substance, and causation are destroyed, dies not, is the indestructible; and that is called **Satya,** the Reality.

ज्ञानं नामोत्पत्तिविनाशरहितं नैरन्तर्यं चैतन्यं ज्ञानमुच्यते।
And Jnana - that essence of Intelligence which has no beginning and no end, spoken of as **Jnaana**.

अनन्तं नाम मृद्विकारेषु
मृदिव स्वर्णविकारेषु स्वर्णमिव तन्तुविकारेषु
तन्तुरिवाव्यक्तादिसृष्टिप्रपञ्चेषु पूर्णं व्यापकं
चैतन्यमनन्तमित्युच्यते ।

4. And ***Ananta***, the Infinite, (remaining in the same manner) as (does) clay in modifications of clay, as gold in modifications of gold, as thread in fabrics of thread, the antecedent, all-pervading Consciousness, that is in all phenomena of creation beginning with the Unmanifested, **is called the Infinite.**

आनन्दं नाम सुखचैतन्यस्वरूपोऽपरिमितानन्द-
समुद्रोऽवशिष्टसुखस्वरूपश्चानन्द इत्युच्यते

And ***Ananda***, Bliss - the essence of the consciousness of happiness, the ocean of measureless bliss, and the state of undifferentiated happiness is called Bliss.

एतद्वस्तुचतुष्टयं यस्य लक्षणं देशकाल-

वस्तुनिमित्तेश्वव्यभिचारी तत्पदार्थः परमात्मेत्युच्यते ।
That, of which the above fourfold nature is an indication, and which is permanent in all space, time, substance, and causation, is called the Entity of "That" (Tat) ***Paramatman***, Supreme Self, and Para-Brahman, or the Highest Brahman.

त्वंपदार्थादौपाधिकात्तत्पदार्थादौपाधिक-भेदाद्विलक्षणमाकाशवत्सूक्ष्मं केवलसत्ता-मात्रस्वभावं परं ब्रह्मेत्युच्यते ।
Distinguished from the Entity of "Thou" (when it appears to be) possessed of attributes, as well as from the Entity of "That" (when it appears to be) possessed of attributes, that which is all-pervading like the sky, subtle, whole by itself, pure Existence, the Entity of "Art" (Asi). Self-luminous, is spoken of as the ***Atman***; the Entity of "not-That", also is spoken of as Atman.

माया नाम   अनादिरन्तवती प्रमाणा अप्रमाणसाधारणा न सती नासती न सदसती स्वयमधिका विकाररहिता निरूप्यमाणा सतीतरलक्षणशून्या सा मायेत्युच्यते

That which is beginningless, fruitful, open to both proof and disproof, neither real nor unreal, nor real-unreal - non-existent, when, because of the immutability of its own substratum, the cause of change is ascertained; -- existent when it is not so ascertained - (thus that) which is undefinable, is called ***Maaya***.

अज्ञानं

तुच्छाप्यसती कालत्रयेऽपि पामराणां वास्तवी च सत्त्वबुद्धिर्लौकिकानामिदमित्थमित्यनिर्वचनीया वक्तुं न शक्यते ।

For those who are steeped in ignorance,who always think and dwell in the past, present and future,who think that the world they live in, is only the real

one and think they are always right, this UPADESHA should never be given, since it does not work.

नाहं भवाम्यहं देवो नेन्द्रियाणि दशैव तु ।
न बुद्धिर्न मनः शश्वन्नाहङ्कारस्तथैव च ॥ १

I am neither the body nor the ten senses, Buddhi, Mind, Ego. Without Prana and mind, pure, I am always the witness, pure consciousness, surely.

नाहं कर्ता नैव भोक्ता प्रकृतेः साक्षिरूपकः

I am neither the doer nor the enjoyer, only a witness to Prakriti.

मत्सान्निध्यात्प्रवर्तन्ते देहाद्या अजडा इव ॥ ३॥

By my presence, body etc., function as alive, still, eternal, ever joy, pure.

ब्रह्मैवाहं सर्ववेदान्तवेद्यं
नाहं वेद्यं व्योमवातादिरूपम् ।
रूपं नाहं नाम नाहं न कर्म
ब्रह्मैवाहं सच्चिदानन्दरूपम् ॥

I am Brahman to be known from all Vedanta, yet unknowable like sky and air. I am neither form nor action, only Brahman.

नाहं कर्ता नैव भोक्ता प्रकृतेः साक्षिरूपकः ।
मत्सान्निध्यात्प्रवर्तन्ते देहाद्या अजडा इव ॥ ३॥

I am not a body; birth, death do not come to me. I am not Prana - have no hunger and thirst; I am not mind - have no grief or delusion. I am not the doer - have no bondage or release.

अप्राणो ह्यमनाः शुभ्रो बुद्ध्यादीनां हि सर्वदा ।
साक्ष्यहं सर्वदा नित्यश्चिन्मात्रोऽहं न संशयः ॥ २॥।

I am Brahman to be known from all Vedanta, yet unknowable like sky and air. I am neither form nor action, only Brahman.

इत्युपनिषत् ॥

ॐ सह नाववतु ॥ सह नौ भुनक्तु ॥ सह वीर्यं करवावहै ॥
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥
Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Here ends the Sarva-Sara Upanishad, as contained in the Krishna-Yajur-Veda.

Swami Madhavananda. Advaita Ashram, Kolkatta. "Sarva Sara Upanishad

Niralamba Upanishad

यत्रालम्बालम्बिभावो विद्यते न कदाचन ।
ज्ञविज्ञसम्यग्ज्ञालम्बं निरालम्बं हरिं भजे ॥

To that chaitanya called HARI, who appears as both karma and jnaana,,who is devoid of upadhis, full of energy,having neither beginning nor end, free from all gunas,peaceful indescribable, I offer my prayers.

ॐ नमः शिवाय गुरवे सच्चिदानन्द मूर्तये ।
निष्प्रपञ्चाय शान्ताय निरालम्बाय तेजसे ॥

To ISHWARA who is the embodiment of sat chit ananda swaroopa, who is

unattached to the world, peaceful, having no adjuncts, I bow my head to such a guru

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

निरालम्बं समाश्रित्य सालम्बं विजहाति यः ।
स संन्यासी च योगी च कैवल्यं पदमश्नुते ।

A person, who having detached himself from all the worldly activities and taken complete refuge in that CHAITANYA which is devoid of upadhis, is a true Sanyasi and a Yogi. Such a person is only competent to attain kaivalya pada.

एषमज्ञानजन्तूनां समस्तारिष्टशान्तये ।
यद्यद्बोद्धव्यमखिलं तदाशङ्क्य ब्रवीम्यहम् ॥

I shall raise and answer (questions covering) all that must be known for liquidating the misfortunes of living beings plunged in ignorance.

किं ब्रह्म । क ईश्वरः । को जीवः । का प्रकृतिः ।

कः परमात्मा । को ब्रह्मा । को विष्णुः । को रुद्रः
।
क इन्द्रः । कः शमनः । कः सूर्यः । कश्चन्द्रः ।
के सुराः । के असुराः । के पिशाचाः । के मनुष्याः
।
काः स्त्रियः । के पश्वादयः । किं स्थावरम् ।
के ब्राह्मणादयः । का जातिः । किं कर्म ।
किमकर्म ।
किं ज्ञानम् । किमज्ञानम् । किं सुखम् । किं
दुःखम् ।
कः स्वर्गः । को नरकः । को बन्धः । को मोक्षः ।
क उपास्यः । कः शिष्यः । को विद्वान् । को मूढः
।
किमासुरम् । किं तपः । किं परमं पदम् ।
किं ग्राह्यम् । किमग्राह्यम् । कः
संन्यासीत्याहशङ्क्याह
ब्रह्मेति ।

2. (1) What is Brahman ?
   (2) Who is God ?
   (3) Who is a living being ?
   (4) What is Prakriti

(5) Who is the Supreme Self ?
(6) Who is Brahma ?
(7) Who is Vishnu ?
(8) Who is Rudra ?
(9) Who is Indra ?
(10) Who is (the god of) Death ?
(11) Who is the Sun ?
(12) Who is the Moon ?
(13) Who are the Gods ?
(14) Who are the demons ?
(15) Who are the evil spirits ?
(16) Who are men ?
(17) Who are women ?
(18) Who are animals and so forth ?
(19) What is the immobile ?
(20) Who are the Brahmanas, etc., ?
(21) What is a caste ?
(22) What is deed ?
(23) What is a non-deed ?
(24) What is knowledge ?
(25) What is ignorance ?
(26) What is pleasure

(27) What is pain ?
(28) What is heaven ?
(29) What is hell ?
(30) What is bondage ?
(31) What is liberation ?
(32) What is to be adored ?
(33) Who is the disciple ?
(34) Who is the sage ?
(35) Who is the deluded?
(36) What is the demoniac ?
(37) What is austerity ?
(38) Which is the supreme abode ?
(39) What is to be sought after ?
(40) What is to be rejected ?
(41) Who is the renouncer (Sannyasin) ?

स होवाच।

Answers to all questions

ब्रह्म इति च
महदहङ्कारपृथिव्यप्तेजोवाय्वाकाशत्वेन
बृहद्रूपेणाण्डकोशेन कर्मज्ञानार्थरूपतया
भासमानमद्‌वितीयमखिलोपाधिविनिर्मुक्तं

तत्सकलशक्त्युपबृंहितमनाद्यनन्तं
शुद्धं शिवं शान्तं निर्गुणमित्यादि-
वाच्यमनिर्वाच्यं चैतन्यं ब्रह्म ॥
(1) Brahman is the ineffable Spirit. It appears as the Mahat (the Sankhyan Great), the ego, (the elements) earth, water, fire, air and ether – the macrocosm and as actions, knowledge and ends. It is non-dual and free from all adjuncts. It is big with all powers and is without beginning and end. It may be spoken of as pure, good, quiescent, unqualified.

ईश्वर इति च
ब्रह्मैव स्वशक्तिं प्रकृत्यभिधेयामाश्रित्य
लोकान्सृष्ट्वा प्रविश्यान्तर्यामित्वेन ब्रह्मादीनां
बुद्धीन्द्रियनियन्तृत्वादीश्वरः ॥
2) God is the veritable Brahman that, depending on Its power called Prakriti creates the worlds and enters (into them) as the inner Controller of Brahma, 0etc.,

(He) is Ishvara, as He controls the intellect and the sense-organs.

जीव इति च
ब्रह्मविष्ण्वीशानेन्द्रादीनां नामरूपद्वारा
स्थूलोऽहमिति मिथ्याध्यासवशाज्जीवः
।सोऽहमेकोऽपि
देहारम्भकभेदवशाद्बहुजीवः ।

3) The living being (Jiva) is he who, through false superimposition, affirms ‘I am gross’ due to ‘the name and form’ of Brahma, Vishnu, Isana, Indra, etc. (Jiva thinks): Though I am one, due to the differences of the causes that originate the body, the Jivas are many.

प्रकृतिरिति च
ब्रह्मणः सकाशान्नानाविचित्रजगन्निर्माण-
सामार्थ्यबुद्धिरूपा ब्रह्मशक्तिरेव प्रकृतिः ।
(4) Prakriti is but the power of Brahman; it is intellectual in nature and competent to create the variegated and marvelous world from (the matrix) of Brahman.

परमात्मेति च
देहादेः परतरत्वद्ब्राह्मैव परमात्मा
5) The supreme Self is Brahman alone being altogether different from the body, etc.

स ब्रह्मा स विष्णुः स इन्द्रः स शमनः स सूर्यः स चन्द्रस्ते सुरास्ते असुरास्ते पिशाचास्ते मनुष्यास्ताः
स्त्रियस्ते पश्वादयस्तत्स्थावरं ते ब्राह्मणादयः ।
सर्वं खल्विदं ब्रह्म नेह नानास्ति किञ्चन
6-20) Brahma, Vishnu, Indra, (the god of) Death, the Sun, the Moon, the gods, the demons, men, women, animals, etc.; the immobile the Brahmanas, etc.; are that very Spirit.

जातिरिति च
न चर्मणो न रक्तस्य न मांसस्य न चास्थिनः ।
न जातिरात्मनो जातिर्व्यवहारप्रकल्पिता ।

21) Neither skin nor blood nor flesh nor bone has caste; To self is caste ascribed through mere usage.

कर्मेति च क्रियमाणेन्द्रियैः कर्मण्यहं करोमीत्यध्यात्मनिष्ठतया कृतं कर्मैव कर्म ।

22) 'I do the deeds that are done through sense-organs' – the deed thus done as centred in the Self alone is the deed (in question).

अकर्मेति च कर्तृत्वभोक्तृत्वा-द्यहङ्कारतया बन्धरूपं जन्मादिकारणं नित्यनैमित्तिकयागव्रततपोदानादिषु फलाभिसन्धानं यत्तदकर्म ।

23) The deed done with conceit as agent and enjoyer, causing birth, etc., binds; The non-deed is the obligatory and

occasional action – sacrifice, holy vow, austerity, gifts, etc., done without desire for their fruit.

ज्ञानमिति च
देहेन्द्रियनिग्रहसद्गुरूपासन-
श्रवणमननिदिध्यासनैर्यद्यद्दृग्दृश्यस्वरूपं
सर्वान्तरस्थं सर्वसमं घटपटादिपदार्थ-
मिवाविकारं विकारेषु चैतन्यं विना
किञ्चिन्नास्तीति
साक्षात्कारानुभवो ज्ञानम् ।
24) Knowledge is the immediate realization, due to the disciplining of body and sense-organs, service rendered to the Teacher, hearing, thinking and meditation, that there is nothing but Spirit, the essence of both subjects and objects, which is immutable among the mutables like pots and clothes, the same in all, their innermost (essence).

अज्ञानमिति च

रज्जौ सर्पभ्रान्तिरिवाद्वितीये सर्वानुस्यूते सर्वमये
ब्रह्मणि देवतिर्यङ्नरस्थावरस्त्रीपुरुषवर्णाश्रम-बन्धमोक्षोपाधिनानात्मभेदकल्पित ज्ञानमज्ञानम्

25) Ignorance is the illusory knowledge – like that of the snake in the rope – of Brahman that is All in all, all-pervasive and non-dual. (This illusory knowledge) is associated with a plurality of selves based on the plurality of the adjuncts of bondage and liberation, viz.; stations in life, castes, men, women, the immobiles, mankind, (lower) animals and gods.

सुखमिति च
सच्चिदानन्दस्वरूपं ज्ञात्वानन्दरूपा
या स्थितिः सैव सुखम् ।

26) Pleasure is the blissful state that succeeds the knowledge of the essence of Being, Intelligence and Bliss.

दुःखमिति च
अनात्मरूपः विषयसङ्कल्प एव दुःखम्

27) (Dukha - pain) is the mere Sankalpa (or the thinking) of the objects of mundane existence (or of not-Self).

स्वर्ग इति च
सत्संसर्गः. स्वर्गः ।
28) Heaven is the association with the holy.

नरक इति च
असत्संसारविषयजनसंसर्ग एव नरकः ।
29) Association with the worldly folk who are unholy alone is hell.

बन्ध इति च
अनाद्यविद्यावासनया जातोऽहमि-
त्यादिसङ्कल्पो बन्धः ।
30) Bondage consists in imagining due to the beginningless latent impressions of nescience, 'I am born, etc.'

पितृमातृसहोदरदारापत्य-. गृहारामक्षेत्रममता संसारावरणसङ्कल्पो बन्धः ।

30 a) Bondage consists in imagining a plunge into the flux of existence with its possessive claims on fields, gardens, houses, children, wives, brothers, mothers and fathers.

कर्तृत्वाद्यहङ्कारसङ्कल्पो बन्धः
30 b). Bondage is the conceit of egoistic agency in regard to actions, etc.

अणिमाद्यष्टैश्वर्याशासिद्धसङ्कल्पो बन्धः ।
30 c). Bondage is the imagination prompted by the desire for the eight powers, anima, etc.

देवमनुष्याद्युपासना. कामसङ्कल्पो बन्धः ।
30 d). Bondage is the imagination prompted by the yearning for adoring gods, men, etc.

यमाद्यष्टाङ्गयोगसङ्कल्पोबन्धः

30 e). Bondage is the imagination (leading to) the practice of Yoga with its eight limbs, Yama, etc.

वर्णाश्रमधर्मकर्मसङ्कल्पो बन्धः
30 f). Bondage is the planning of action and duties bound up with castes and stations of life.

आज्ञाभयसंशयात्मगुणसङ्कल्पो बन्धः
30 g). Bondage is to imagine that Atman has qualities like doubts, fear, etc.

यागव्रत- तपोदानविधिविधानज्ञानसम्भवो बन्धः
।
30 h). Bondage is to plan (to acquire) knowledge, to perform sacrifices, vows, austerity and (make) gifts.

केवलमोक्षा- पेक्षासङ्कल्पो बन्धः ।
30 j). Bondage is to plan to devote oneself exclusively to moksha.

सङ्कल्पमात्रसंभवो बन्धः ।
30 k). Bondage is what springs exclusively from imagination

मोक्ष इति च
नित्यानित्यवस्तुविचारादनित्यसंसारसुख-दुःखविषयसमस्तक्षेत्रममताबन्धक्षयो मोक्षः ।
31) Liberation is the attenuation, through discrimination between the eternal and the ephemeral, of the sense of ownership in regard to objects that generate fleeting pleasures and pains in the transmigratory life.

उपास्य इति च
सर्वशरीरस्थचैतन्यब्रह्मप्रापको गुरुरुपास्यः ।
32) Adorable is the teacher who leads one to Brahman, the Spirit dwelling in all bodies.

शिष्य इति च

विद्याध्वस्तप्रपञ्चावगाहितज्ञानावशिष्टं.
ब्रह्मैव शिष्यः
33) The disciple is Brahman indeed that remains altogether immersed in the knowledge of the world as obliterated by the awareness (of its ground, viz., Brahman).

विद्वानिति च
सर्वान्तरस्थस्वसंविद्रूपवि-. द्विद्वान् ।
34) The sage is the knower of the essence of Self-awareness present in all as their innermost (part).

मूढ इति च
कर्तृत्वाद्यहङ्कारभावारूढो मूढः ।
35) The deluded is he who is sustained by the conceit of egoism as regards agency, etc.

आसुरमिति च
ब्रह्मविष्णवीशानेन्द्रादीना-

मैश्वर्यकामनया निरशनजपाग्निहोत्रादि-
ष्वन्तरात्मानं सन्तापयति चात्युग्रराग-
द्वेषविहिंसा दम्भाद्यपेक्षितं तप आसुरम् ।

36) Demoniac is the austerity, rooted in entrenched attachment, aversion, destructive violence, hypocrisy, etc.; that torments oneself by performing ‘repetition of holy names’ and Agnihotra while fasting and that is prompted by the desire to secure the power of gods like Brahma, Vishnu, Indra and Isana.

तप इति च

ब्रह्म सत्यं जगन्मिथ्येत्यपरोक्ष-
ज्ञानाग्निना ब्रह्माद्यैश्वर्याशासिद्धसङ्कल्प-
बीजसन्तापं तपः ।

37) Austerity is the burning, in the fire of immediate realization of the world’s falsity, of the seed of imagination fashioned by the desire to secure the power of Brahma, etc.

परमं पदमिति च

प्राणेन्द्रियाद्यन्तःकरणगुणादेः परतरं सच्चिदानन्दमयं नित्यमुक्तब्रह्मस्थानं परमं पदम् ।

38) The supreme abode is Brahman’s status, one of eternal freedom, comprising Being, Intelligence, and Bliss, beyond the qualities of the inner organ and the sense-organs and the vital breaths.

ग्राह्यमिति च

देशकालवस्तु-. परिच्छेदराहित्यचिन्मात्रस्वरूपं ग्राह्यम्

39) To be sought after is the essence of the pure Spirit undetermined by space, time and objects.

अग्राह्यमिति च

स्वस्वरूपव्यतिरिक्तमायामय-.

बुद्धीन्द्रियगोचरजगत्सत्यत्वचिन्तनमग्राह्यम् ।

40) To be rejected is the thought that true is the world other than one's own Self that is perceived by the false sense organs and the intellect.

संन्यासीति च
सर्वधर्मान्परित्यज्य निर्ममो
निरहङ्कारो भूत्वा ब्रह्मेष्टं शरणमुपगम्यक
तत्त्वमसि अहं ब्रह्मास्मि सर्वं खल्विदं ब्रह्म
नेह नानास्ति किञ्चनेत्यादिमहावाक्यार्था-
नुभवज्ञानाद्ब्रह्मैवाहमस्मीति निश्चित्य
निर्विकल्पसमाधिना स्वतन्त्रो यतिश्चरति स संन्यासी
स मुक्तः स पूज्यः स योगी स परमहंसः सोऽवधूतः
स ब्राह्मण इति ।

41) The Sannyasin (mendicant monk) is the wandering independent ascetic who has known for certain, in the indeterminate concentration (Nirvikalpa-Samadhi), 'I am Brahman'. He is led upto it through the experiential

knowledge of the contents of Major texts like: ‘There is no plurality here’; ‘All this is Brahman’; 'That Thou Art', etc.; after renouncing all duties, sense of possession and the ego, and taking refuge in the beloved Brahman. That ascetic is liberated; he is adorable; he is the Yogin; he is the Immense; he is the Brahmana.

इदं निरालम्बोपनिषदं योऽधीते
गुर्वनुग्रहतः सोऽग्निपूतो भवति स वायुपूतो भवति
न स पुनरावर्तते न स पुनरावर्तते पुनर्नाभिजायते
पुनर्नाभिजायत इत्युपनिषत् ॥

Who so ever studies this Upanishad, having come under the grace of the GURU, shines like a flame of fire (Agni), and moves around the world without being noticed by any one like the flow of wind,(vaayu)
does not fall into the cycle of birth and death,
does not fall into the cycle of birth and death,

This is Upanishad

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !